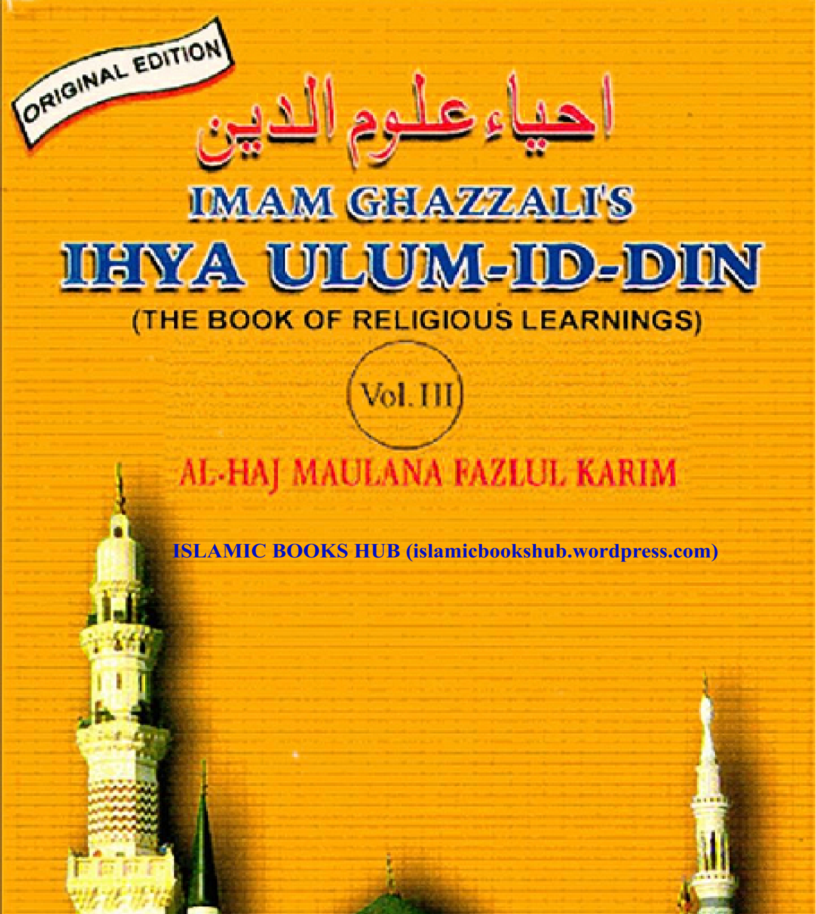


ORIGINAL EDITION
احياء علوم الدين
IMAM GHAZZALI'S
IHYA ULUM-ID-DIN
(THE BOOK OF RELIGIOUS LEARNINGS)
Vol. III
AL-HAJ MAULANA FAZLUL KARIM
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REVIVAL OF RELIGIOUS LEARNINGS

IMAM GHAZZALI'S

IHYA ULUM-ID-DIN

Translated by
FAZL-UL-KARIM

VOL. III

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PREFACE

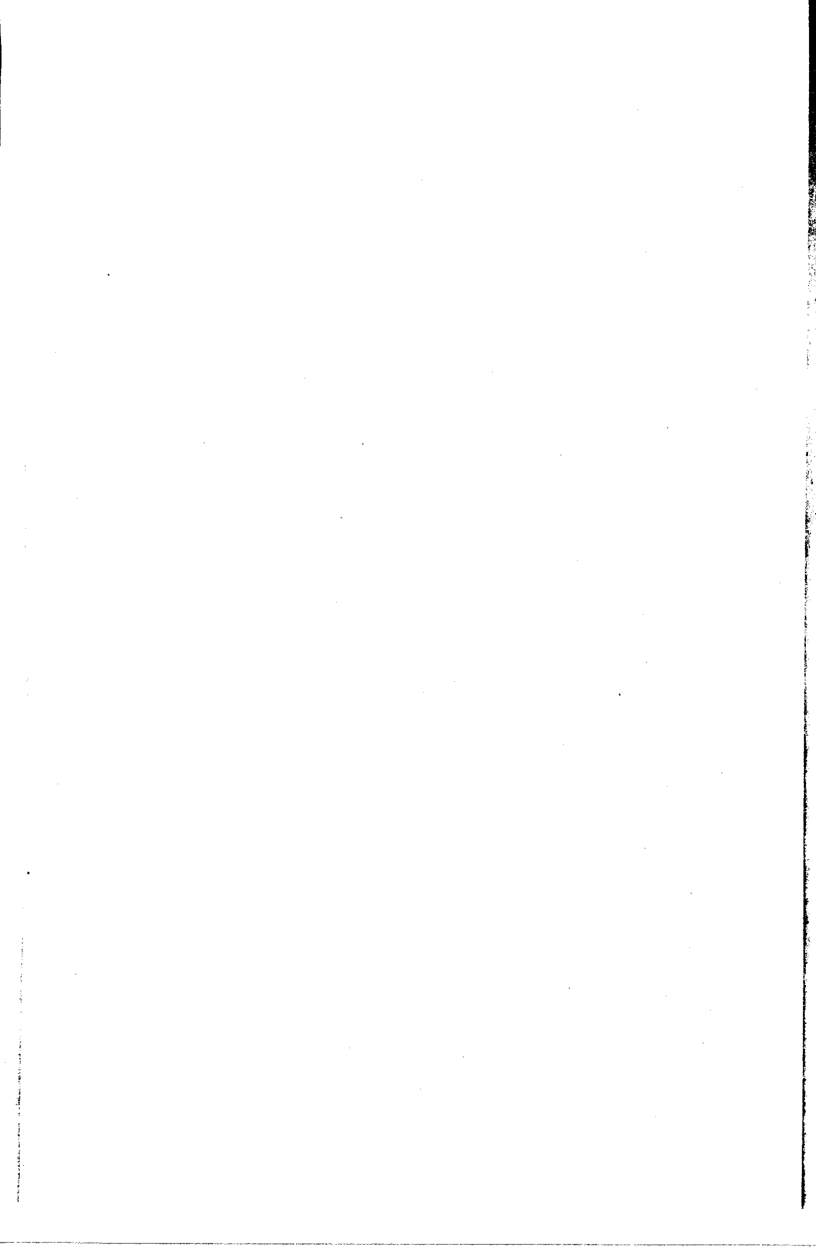
The Book of Destructive Evils is the third book of Imam Gazzali's world renowned master piece Ihya Ulum-id-Din or the Revival of Religious learning. This work is an attempt to translate the third part of the Ihya not too literally but in substance. This book deals with soul and its attributes, conduct, greed and passion, benefits and harms of tongue, anger and envy, attachment for the world, love for wealth and harms of miserliness, power, show, pride and erroneous beliefs.

A literal translation is avoided in order to omit some unnecessary things which were prevalent in the then society, such as arguments of sects and sub-sects and also to omit the sayings of personages and sages of less importance but it should be noted that no verse of the Quran and saying of the Prophet has been omitted in this work.

Translations of the other three books of the Ihya have by the grace of God already come out of press, namely the Book of worship, the Book of worldly usages and the Book of constructive virtues.

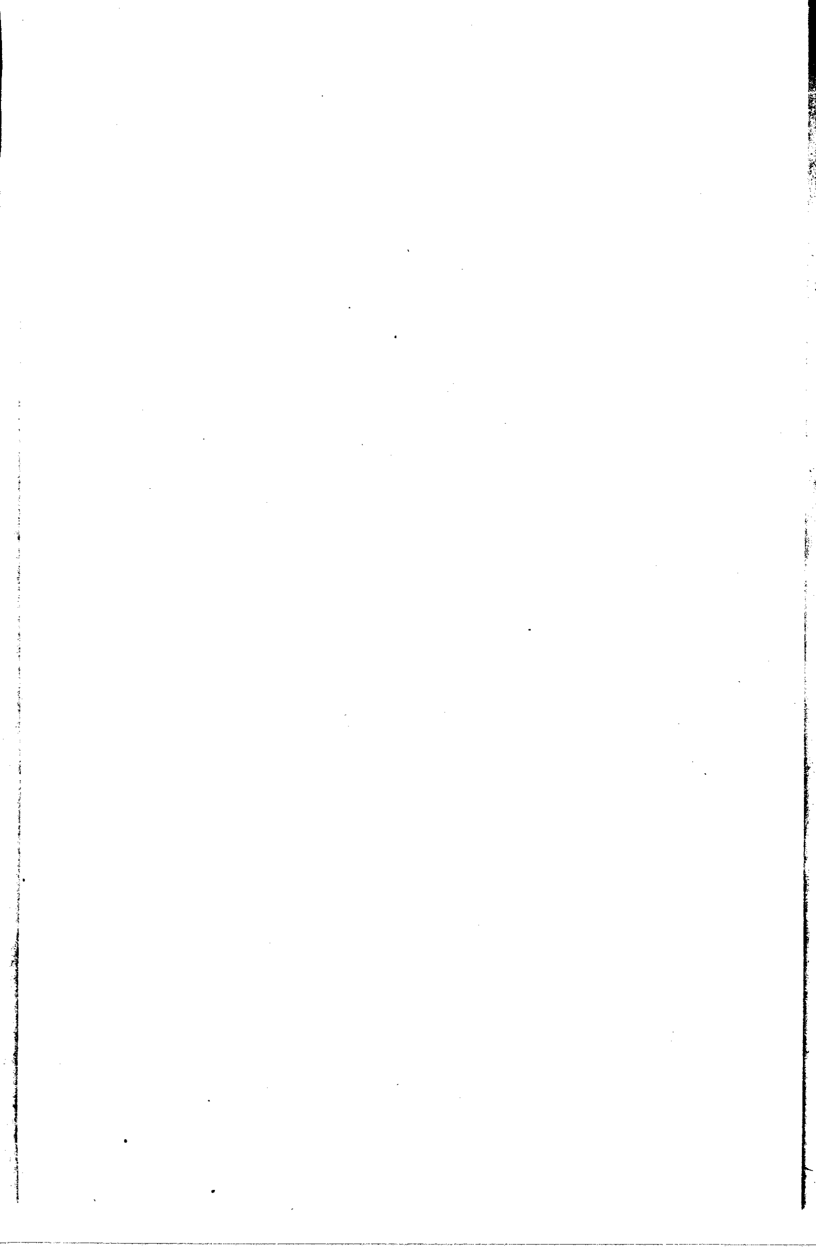
I pary to the Almighly Allah that He may guide the people of the world in accordance with the teachings of the Holy Quran and Sunnah and the spirit in which the Ihya was written by Hujjatul Islam (proof of Islam), a title received by Imam Gazzali and about which it has been said "If all the books of Islam were destroyed, it would be but a slight loss if only the Ihya of Gazzali were preserved."

DACCA FAZLUL KARIM



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CONTENTS



THE REVIVAL OF RELIGIOUS LEARNINGS

The Book of Destructive Evils

PART I

CHAPTER 1

SOUL AND ITS ATTRIBUTES

It is by means of soul that man is the Lord of creation as it is by means of soul that man acquires the knowledge of God and His attributes and by no other organs of the body. It is by means of soul that man can go to the nearness of God and make efforts to realise Him. So soul is the king of the body and its different organs are its servants to carry out its orders and commands. It is accepted by God when it remains free from things other than God. When it is attached to things other than God, it drifts away from God. It is the soul which will be asked and rebuked. It becomes fortunate if it is purified and cleaned, and it becomes fortunate if it is kept impure. It is the knowledge of soul which is the root of the knowledge of God. When man does not know himself he does not know God. Majority of men are ignorant of soul and its attributes as screen is cast between soul and baser self. God says: "God moves between a man and his soul and controls it and its attributes. It is between the two fingers of the Merciful. It sometimes reaches the last limit of the devil and sometimes rises so high as to the throne of the Almighty. He who does not enquire about his soul is included among those persons of whom God says in the following verse: They forgot God and so He made their souls forgetful 19:67. They are the transgressors. It is therefore essential to know soul and its attributes which is the root of religion.

What has been said in the earlier pages of this book relates to the outward organs and bodily limbs. Now we shall narrate the attributes and evils of soul which are the subject matter of secret knowledge.

WORDS-NAFS, RUH, QALB, AQL EXPLAINED

(1) QALB has got two meanings. It means first a piece of flesh in the left breast called heart which is hollow in the interior,

which is filled up with black blood and which is again a source of Ruh or life. Heart is the centre or mine for circulation of blood. The detailed description of heart is to be found in Anatomy. It exists in breasts and lower animals and appertains to the material world. We shall not refer to it in our book. The second meaning of Qalb is soul with which we are concerned here. It is an immaterial thing or formless Latifa or basic subtle element which has got connection with the material heart. It is just like unseen electricity. It is the principal thing in a man. It catches knowledge of God and spiritual world. It is punished and rewarded. The connection of soul with heart is the connection of attributes with the bodily limbs, or a machine with the machine man, or a house with its inmates. This connection is of two kinds. One kind of connection is with Ulume Mokashafa or spiritual knowledge. But in this look, our object is to narrate Ulume Muamalah or knowledge of worldly usages. Its second connection requires the knowledge of the secrets of soul. The Prophet did not throw light on this object and so we should refrain from it. We shall translate the word Qalb in this book as soul or an immaterial thing Latifa with its attributes.

(2) **RUH:** It has got also two meanings. It means first a material thing within the heart which vibrates the whole body like the current of electricity and which runs through the veins of the body. It is called 'life'. It has got the power of touch , hearing, sight, smell and the power of the other limbs of the body. It is just like radiation of light of a lighted lamp pitched in a corner of the house. It is a subtle gas or steam which creates the heat of the heart. Our object is not that. The second meaning of Ruh is an immaterial subtle thing which is called soul and not life. God says: They ask you about Ruh. Say: It is a command from my Lord. 17: 85.

(3) **NAFS:** It has got also two meanings for our purpose. The first meanings is passion or baser and lower self. Passion is a comprehensive word consisting of greed, anger and other evil attributes. The Prophet said: Your greatest enemy is your passion lying by your two sides. The second meaning of Nafs is soul as described above. When Nafs assumes calmness and has removed passion, it is then termed Nafs Mutmainna or satisfied soul as God says: O satisfied soul, return to your Lord satisfied and satisfying him-89: 27. In the first meaning, Nafs is with the party of devil. When the calm nature of Nafs does not become perfect, it

is called Nafs Lawwamah or self-accusing soul, as such a soul rebukes one for neglecting divine duties. If soul gives up protests and surrenders itself to the devil, it is called Nafs Ammarah or passion addicted to evils. The Quran refers to this in verse 12 : 53?

(4) **AQL:** It has got many meanings two of which we shall narrate here. The first meaning of Aql is intellect with which true nature of things of this material world is known and its seat is in soul. The second meaning of Aql is power to understand the secrets of different learnings. It is a subtle essence called knowledge which is an attribute. Attribute and the thing which contains it are two different things. Intellect is the name of both. This is supported by the following Hadis. The first thing which God created is intellect. The attribute of intellect is an immaterial thing but the attribute cannot stand without a material thing. So the place of intellect should be created first or along with it. Knowledge is the content of intellect and so it was created first.

ARMY OF SOUL: God says in years 71 : 31- None except He knows the army of your Lord'. There are armed soldiers in soul. Their real nature is not known and nobody knows their number except He. Soul has got two armies. One army can be seen by the external eye and another army cannot be seen except by the internal eye. These two armies are necessary for upkeep of the dominion of this king. Courtiers, servants, helpers, etc. are the armies of the king which can bee seen by the external eyes. Similarly, hands, feet, eyes, ears, tongue and other outward and inward organs are the armies of soul. They are all servants of soul which rules over them. They have been created to obey them. They cannot go against soul. When the soul orders the eyes to open, they open. When it orders the feet to walk, they walk. Their submission is like that of angels of God. The angels have been created to obey God and they cannot go against Him. These armies are necessary for soul for its journey to God, as conveyance and food are necessary for body. It has to cross many stations to meet Him for which it has been created. God says: I have not created Jinn and man but that they should worship Me-51:56. Body is the conveyance or carrier of soul and its food is knowledge. In order that it can acquire its food, the ingredients which are necessary are goods deeds. To reach God is impossible till the body does not remain sound.

This world is the seed ground for the next and a station of guidance. It is called Duniya or near planet as it is the closest

station out of many stations. So to acquire food in the world is necessary.

TWO ARMIES OF HEALTH: To take food which keeps the health of body is necessary and to avoid that which is harmful to it is to be avoided. So it is necessary to approach two armies, the hidden army of greed for food and drink and the open army of bodily organs. So greed for food and drink have been created in soul as they are necessary for the upkeep of the body, and the other organs are the arms of greed. Two armies are also necessary to remove the outer enemies who are destructive evils, such as anger etc. with which these evils are removed.

ARMIES OF SOUL ARE THREE: (1) One army does benefit to soul, the army of greed. It can be termed Will also. (2) The second army is anger which moves the bodily organs to give the object of greed power and strength. (3) The third army works like secret emissaries-powers of sight, hearing, smell, taste and touch. These defined powers are entrusted to different organs. For those armies, there are open arms-fingers to catch, eyes to see etc. The third army is divided into two. One army lives openly, such as attributes of five organs-hearing, sight, smell, taste and touch. Another army lives secretly in the horizon of brain. They are five-(1) power of idea (2) power of thought (3) power of memory, (4) power of retention (5) and power of consolidating them together. These five powers are in brain and they secretly stay therein.

These are the armies of soul. A man of weak intellect will feel difficult to understand them but the wise get benefit from these discussions. We shall try to make those who are weak, in understanding these things by illustrations.

ILLUSTRATIONS OF SECRET ARMIES OF SOUL

(1) **Soul is a king over body as a king over an empire.** In the empire of soul, hands, feet and other organs are like different business men and industrialists in town. Greed is a collector of revenue in that town, anger is its police, intellect is it minister and soul is its king. The collector greed is like one who collects food and anger is like a police who keeps guard over it. The collector greed is a downright liar and a deceiver. It ostensibly wishes good but there is destructive poison in it. The reign of soul over the region of body is similar. It goes on well if all organs and

attributes are under the rule of soul. When soul takes the help of its minister intellect, it rules over greed keeping anger in control. In order to bring anger under control, sometimes it seeks the help of greed and then its character and conduct become good. He who goes away from this path, becomes like one about whom God speaks in the following verse: Have you looked towards one who takes his passion as deity-25:43? God says: He who follows his greed is like a dog. If you attack it, it will prolong its tongue. If you give it up, it will also prolong its tongue-7:176. God speaks in another verse about the person who controlled his passion: As for such men as entertained the fear of standing before their Lord and controlled their souls from low desires, their abode will be Paradise-79:41.

(2) **Second illustration of secret army of soul.** Know, O dear readers, that the body is a town and intellect or conscience rules over that town like a king. Its armies are its external and internal senses and its subject are its organs. Sexual passion and anger are the enemies of the region of body and soul is its guard. If it fights against its enemies and defeats them and compels them to do what soul likes, its actions become commendable and it returns to the Almighty. God says that He gives superiority to those who fight with their lives and properties over those who worship sitting-9:20Q. If the soul acts as guard like the frontier guards and neglects the organs of the body, it is punished. On the Resurrection Day, it will be asked: O dishonest guard, you have eaten food and drunk milk, but you have not inquired into lost animal and have not arranged for treatment of diseased animals. To-day I will take retaliation on you for this. In the Hadis below, such a Mujahid or fighter has been praised: You have returned from the little fight to the greatest fight.

(3) **Third illustration of secret army of soul.** Intellect is like a rider, greed is like a horse and anger is like his hunting dog. When the rider is expert and his horse and dog are trained, success can be obtained in hunting. When the rider is inexperienced, horse disobedient and dog biting, then the horse does not obey the rider and the dog does not run obeying him. Similarly, when intellect is mature and greed and anger are submissive to intellect, success in sure, but if intellect is immature and greed and anger are not under control, there is surely ruin.

KNOWLEDGE AND WILL: The attributes for which man's soul becomes fit to approach God and honoured are knowledge and will. Knowledge means knowledge of the material and spiritual world and reality of intellect. Then matters lie behind the knowledge gained by the senses. Lower animals have got no share in it. Regarding will, when a man can understand by his intellect the result of any action and know what will bring good, then there grows in his mind will to obtain that good and to do that action. It is not the will of greed or the instinct of the lower animals. It is opposed to greed. Intellect wills what will be its good in future and spends for it. There is greed of taking delicious food in illness but intellect prohibits its eating. A wise man refrains from eating it. So soul of man is endowed with knowledge and will and not the lower animals. Even little children are void of these attributes. There are two stages of acquiring knowledge on the part of a boy. The first stage is his learning of all preliminary necessary things and to know lawful and unlawful things. He cannot gain expert knowledge at this stage but becomes close to it. The second stage is his acquisition of knowledge by learning and thinking. He becomes then like an expert writer.

THREE MODES OF GAINING SOUL-POWER: (1) Mode of Ilham or inspiration. God's inspiration comes on some souls unknowingly and for that they gain spiritual knowledge. (2) Some souls acquire spiritual power by learning and efforts. (3) Some souls acquire spiritual power quickly and some late. There are degrees of these acquisitions in the case of Prophets, friends of God, wise and learned men. This advance is unlimited. There is no limit of knowledge about God. The rank of a Prophet in this regard is highest. All secrets are disclosed to him without his efforts. A child in its mother's womb does not know the condition of a boy. A boy does not know the condition of a grown-up-man. A grown-up man does not know the condition of an intelligent man and his acquired learning. Similarly, an intelligent man does not know the blessings, mercy and gifts showered by God on the Prophets. These blessings are also cast upon those souls which remain prepared and become fit to receive them. The Prophet said: "There is your Lord's blowing in the days of your life. Beware and be prepared for it". The meaning of this preparation is to remove the impurities that have fallen on soul as a result of commission of sins and to purify it. It

can be understood from the following Hadis: God comes down every night to the nearest heaven and says: Is there any invoking man whose invocation I shall accept? In another Hadis: The religious man remains eager to meet Me, but I am more eager to meet him. In a Hadis Qudsi, God says: I advance one cubit for one who advances to Me half a cubit.

From this, it is understood that God does not withhold His mercy to shed the luster of knowledge on soul , but the people themselves are to be blamed for they do not cleanse their souls or minds from the impurities they heaped on them. As air does not enter a pot full of water, so knowledge of God does not enter a soul or mind if it remains filled up with things other than God. For this reason, the Holy Prophet said: Had the party of the devil not moved round the minds of the children of Adam, they would have seen the spiritual world. From this, it is understood that knowledge is the special attribute of human soul. The knowledge about God's being, attributes and actions is the most honorable and on that strength a man becomes perfect and within this perfection there lies his fortune of approaching God.

PECULIARITIES OF HUMAN SOUL: Body has been framed for accommodation of soul which is again the house of knowledge. Divine knowledge is the human goal and its speciality. An ass and a horse are the same for carrying loads but a horse is superior to an ass, as horse has got additional qualities of beauty and running fast which an ass and other animals lack in. similarly there is difference between a man and an angel. The man who engages all his limbs, thoughts and actions to please God is like an angel and fit to be called an angel. God says about Joseph: Surely he is an honourable angel-12:21. He who makes efforts only for his physical comforts comes down to the class of an animal. He becomes then envious like an ox, greedy like a pig, biting like a dog, eats like a camel, takes revenge like a leopard, cunnings like a jackal and clever like a devil-the embodiment of the above evils. There is no such limb or senses which do not help a man to reach God. He is successful who walks in that path and he is unsuccessful who is misguided.

Man's fortune lies in Taing God's vision as the ultimate goal, the next world as his permanent abode, this world as his temporary abode, body as his carrier and the limbs as his servants.

Human soul is the centre to realise them and a king over the region of body. His power of idea works like a post office in front of his head. All news gathered by senses are accumulated there. The power of thinking keeping behind the brain works like a treasurer, the tongue as its interpreter, the five senses like secret police. Eyes have been given power to receive various colour, ears to receive different voices, nose to smell and other limbs to receive other news and they send them to the power of ideas which send them to the power of thinking which send them to the king soul.

Hazrat Ka'ab Ahbar said: I went once to Hazrat Ayesha and said: Man's eyes are his guide, his two ears are his guards, his tongue his interpreter, his two hands are his wings, his two feet are his news carriers and his soul is his king. When the king soul is pleased, his armies are also pleased. Hazrat Ayesha said: I heard the Prophet say thus. Hazrat Ali said by way of illustration of human soul: God has got many pots in this world. The dearest to God among them is that which is most soft, pure and strong. Then he explained and said: The soul which is most firm in religion, most pure in faith, most kind in treatment with brethren is dearest to God. This can be seen from the following verse: They are hard upon the unbelievers and kind to one another among them- 48:29. In another verse; God says: His light is like a niche wherein there is lamp-24:35. To explain this verse, Hazrat Ka'ab said: The meaning of light is the light of soul of a believer. God says: Or it is like darkness in a fathomless sea. Hence the soul of hyporite has been spoken of as an illustration.

NATURES OF MEN: There are four natures of man (1) beastly nature, (2) animal nature, (3) devilish nature and (4) angelic nature. Anger is a sign of beastly nature along with enemity, hatred, rebuke, attack on people etc. His animal nature is seen when his sexual passion becomes strong. He has got devilish natures like deceit, fraud conspiracy etc. He has got angelic nature such as divine service, worship of God, doing good to all. As he has got the divine thing soul, he has got the nature of lordship and he likes to be free from servitude and meanness.

The roots of these four natures are in a man and centred in human soul. If he has got only the nature of a lower animal, he becomes like a pig or a dog. If he has got only the nature of the

devil, he becomes a devil. If he has got divine qualities, he becomes a truly wise man. If he follows sexual passion and greed, he acquires the evils of impurity, shamelessness, meanness, miserliness, hatred and other bad habits. If he obeys the dictates of anger, he acquires heinous conducts such as haughtiness, pride, love of power, self-praise, jokes, contempt for others, oppression. If he obeys the devil, he acquires evil conducts such as deceit, deception, treachery, fraud etc. When he controls the above evils, he is endowed with divine qualities such as wisdom, knowledge, certain faith, knowledge of the natures of all things. When he becomes free from sexual passion and anger, he acquires the following virtues-pardon, contentment, self satisfaction, asceticism, piety, God fear, contentment and shame. If he keeps anger under control, he gains heroism, kindness, patience, silence etc.

SOUL IS A MIRROR: Soul is like a mirror in which the above evils and virtues are reflected. The virtues make the soul shining, resplendent and bright and the evils, sins and guilts make it dark. The Prophet said: When God wants good of a servant, He appoints an admonished in his soul. He said: He who has got an admonished in his soul has got a guard from God. Zikr or God's remembrance becomes lasting in his soul. God says: Beware, souls get consolation by the remembrance of God 13 : 25. The sins are like smokes full of darkness which covers the soul. One sin after another comes over the soul like a layer of smokes till his soul gets completely enveloped wit darkness. As a result, soul becomes removed from God. It is the seal on soul of which God speaks in verse 83 : 14-Never, it is seal on souls for what they have earned. God says: Had I wished, I would have surely punished them and sealed their souls."

When sins accumulate in soul, it becomes blind to good things of religion. The sage Maimun-b-Mehran said: When a man commits a sin, a black spot falls in his soul. When he makes repentance, it blots out. Again when he commits sin, the spot increases. Thus if sins are committed one after another, the soul becomes dark and that is the seal on soul. The Prophet said: The soul of a believer is bright and there is a bright lamp in it. The soul of an unbeliever is black and blind.' The polish of soul is obedience to God with opposition to passion. Sins are impurities on soul. He who proceeds towards sins makes his soul dark.

FOUR KINDS OF SOUL: The Prophet said: Soul is of four kinds. The first kind of soul is bright in which there is a lighted lamp. It is the soul of a believer. (2) The second kind of soul is black and it is the soul of an unbeliever. (3) The third kind of soul is confined within cover and it is the soul of a hypocrite. (4) The fourth kind of soul is mixed with faith and hypocrisy. Faith in such a soul is like a plant which the water grows and if there is other liquids like blood and pus, its growth is retarded. God says: When a party of the devil attack those who are God fearing, they remember God and they keep on looking 7:201. The brightness of soul is gained by Zikr which finds consolation in a person who has got God-fear. So God-fear is the gate of Zikr which is again the gate of Kashf or inner revelation which is again the gate of salvation and the gate of having the fortune of Divine vision.

ILLUSTRATION OF SOUL: Soul is a container of knowledge. As a mirror has got connection with figure and form, so also a soul has got connection with objects of knowledge. In other words, picture, or figure can be seen if placed in front of a mirror. So also different objects of knowledge are reflected in soul. A mirror assumes the colour of a figure placed before it. Similarly soul assumes the colour or nature of an unknown object of knowledge. Every object of knowledge has got a nature and every nature has got a figure. That figure is reflected in the mirror of soul and is clearly visible. Mirror is a thing figure is a different thing and its shadow in the mirror is a different thing. Similarly a man has got three different things-(1) soul, (2) real nature of a thing, (3) and the knowledge of its real nature. Soul is the name of a thing with which knowledge is gained. Shadows of everything are reflected in it. So the container of knowledge, object of knowledge and knowledge itself are inter connected. For instance, to catch a shield is an action. Here there are three things (1) hand, (2) shield and (3) catching. These three things connected together produce an action. Similarly knowledge is a thing which is connected with soul with the shadow of the thing therein and the falling of that shadow therein. Knowledge does not arise unless the object of knowledge falls in soul. Fire cannot be said to fall in soul to produce knowledge of fire. Shadow of fire in soul is sufficient to produce it. The real man does not remain in mirror. The shadow of his real self remains in mirror. Similarly real shadows of all things fall in soul and that is called knowledge.

FIVE OBSTACLES OF GAINING DIVINE KNOWLEDGE: There are five obstacles or hurdles which prevent real pictures in a mirror. A picture cannot be seen in a mirror if the thing with which the mirror is made is spoiled or if impurities fallin the mirror, or if the mirror is not directed towards the picture, or there is something between the mirror and the picture, or if the picture is not in front of the mirror. Similar is the case with human soul. It has got five obstacles. Human soul has got the fitness to receive true pictures of everything, but if it cannot do its function, it will be understood that knowledge cannot come owing to the five obstacles.

(1) **The first obstacle** is a natural defect of soul as the souls of boys.

(2) **The second obstacle** is the impurities of sins owing to greed, passion and low desires. If the impurities of sins are not removed just like the impurities in a mirror, truth is not reflected in it. The Prophet therefore said: The intellect of a man who is accustomed to commit sins goes away. It never comes back to him. In other words, rust falls in his soul unless it is removed by a good deed and repentance. If dust falls on a mirror, it can be removed by a duster. Soul becomes bright if it does not follow low desires and urge of passion. God says: I shall show My paths to those who strive hard about Me-29:69 The Prophet said: God grants such wisdom to one who acts up to his learning which he did not know before.

(3) **Third obstacle of soul.** As nothing can be seen if a mirror is not directed towards a figure or picture, so real picture of a thing does not fall in soul if it is misguided from the real object of research and enquiry. Brightness of truth is not reflected in soul owing to the object of enquiry not being directed towards soul although it is clean and pure. The picture of an object about which a man thinks falls in his soul. He who confines his thoughts and efforts to the different modes of health gains health. So he who engage his whole attention and energy to the attainment of Divine love can acquire it. But he whose attention is diverted only to worldly pursuits gets them no doubt but is not blessed with divine love and grace. It is an obstacle and a hurdle to acquisition of Kashf or secret divine knowledge.

(4) **Fourth obstacle of soul.** If there is something between a mirror and a picture or figure, the figure cannot be seen in mirror.

So also if there is screen between a human soul and a thing desired, its true picture cannot be reflected in soul. Truth cannot come out from a screened soul. Whose follows his passions and low desires, screen falls in his soul. The beliefs which take root in early years of life from the surrounding environments paint the future of a man and create obstacles in finding out the truth of a thing. This is also true in case of open Taqlid or blind faith in a sect. Such a man does not accept what is opposed to his belief although it is true and correct.

(5) **Fifth obstacle of soul** is ignorance. This ignorance occurs in connection with a special object. As a result, defect is cast upon the object of enquiry. For instance if a student enquires about an unknown subject it will be impossible to know it until he ponders over the thing connected with the object of enquiry and that pondering is not along the prescribed mode of the learned, as the object of enquiry is to be known on the basis of other learnings. Mixture of two learnings produces knowledge of a third kind, as a young one of a camel is obtained owing to the cohabitation of a camel and a she camel. He who wants to get a young one of a horse, he can't get it if he unites and ass and a camel, but he will get it when a horse and a she horse cohabit. Similar is the case with every knowledge. It has got two roots and there is prescribed mode of the union of the roots. Knowledge cannot arise unless the mode of union is not known. If one does not stand in front of a mirror, he cannot see his face therein. If the mirror is kept in front of face, he can't see his back. So there is certain methods of acquiring knowledge.

So there are five hurdles in the reflection of truth in souls for which we hardly see truths. Soul is a celestial thing and it has got natural attribute of knowing truth. God says about this soul. I have placed this trust upon the heavens and the earth and the mountains, but they all refused to carry it and feared it, but only man has borne it. Surely he is oppressive, ignorant-33:72 Q. It appears from this that soul has got such a special attribute which the heavens and the earth and the mountains do not possess. For that they have been made subservient to man. This trust is Ma'arfat or Divine knowledge and Tauhid.

However, soul is naturally fit to bear this trust, but it cannot reach its real nature owing to the obstacles narrated above. For this reason, the Prophet said: Every child is born upon nature,

but his parents make him a Jew, or a Christian or a Maginan. The Prophet said: If the party of the devil did not move in the soul of the son of Adam: he could have seen the divine realm. It appears from this Hadis also that the above five obstacles prevent a man from seeing the divine realm. The Prophet was once asked: Where is God-in earth or in heaven? He said: God is in the soul of a believer. In another Hadis, there is this: The Prophet was asked : Who is the best man? The Prophet replied: The believer whose soul is Makhmus is best. He was asked: What is Makhmus? He said: That soul is Makhmus which is God-fearing, in which there is no deceit, deception, treachery, contrivance and hatred. For this reason, the Prophet said: When God-fear lifted from my soul the screen (of sins), my Lord saw my soul? Whoever lifts up the screen of sins from his soul, the pictures of unseen things are disclosed in his soul. Then he can see paradise which extends in heaven and earth. Unseen world is outside of external eyes. When this world of sight and the unseen world are united at a time, it is termed Hazrat Rabubiyat or the presence of God's being which can encompass everything. There is no existence of anything except that of God, His actions and His sovereignty. His servants are included within His actions. The object of all actions is to make soul pure and bright. The Quran says: He who purifies it will get salvation-91:8Q. The object of purity of soul is to gain light of faith therein or to enkindle the light of divine knowledge. Regarding this, God says: God expends the breast of one for Islam whom He wishes to guide. God says: Whose breast God has expanded for Islam, he is on light from his Lord-39 : 22.

THREE STAGES OF LIGHT OF FAITH: This light of faith in soul has got three stages. In the first stage, the light is that of faith of ordinary man. It is the light of blind faith. In the second stage, it is the light of faith of the followers of Fiqh or jurisprudence. It is mixed with some sort of proof. In the third stage, it is the light of faith of the friends of God. It is the dazzling ray of certain faith. Take for instance the stay of Zaid within his house. It can be proved in three ways. The first kind of proof is belief on hearing. If you have belief in a certain man and you know that he does not speak lie, you will believe his word that Zaid is in his house. This is the belief of ordinary man based on hearing only. When the little boys attain maturity, they hear from their parents and relatives that there is God, that He is almighty, Creator of everything, that He sent apostles with books. They believe them

on hearing. This belief will be the cause of salvation in the next world. But they will be in the first stage of the fortunate but not included within the near ones, as there is no opening of their inner eye (Kashf) with the help of certain faith and no expansion of breast, and there may be defects in-heresay.

The second kind of proof is as follows. That Zaid is within his house can be guessed from a hearing of his voice and talks coming from his house. So this belief is stronger than that of heresay. There may be also mistake of voices and words. The third kind of proof is to enter into the room and see Zaid with open eyes. This is real knowledge gained by direct sight. This knowledge is like that of the friends of God and near ones. There is no mistake in this belief.

There are however degrees of this knowledge or Kashf among them. If Zaid is seen in front in light or sunlight, it is perfect sight. If he is seen in the house from a great distance or like his figure at night, it is less perfect. Similarly there are different degrees of spiritual vision and knowledge.

TWO KINDS OF KNOWLEDGE: Knowledge which thus falls in soul is of two kinds knowledge concering intellect and concerning religion. The former is also of two kinds-natural knowledge and acquired knowledge. Acquired knowledge is also of two kinds worldly knowledge and next worldly or spiritual knowledge. We understand by knowledge concerning intellect basic natural and necessary knowledge. It is not acquired by blind faith or heresay. It is that which is gained but not known how and from where, for instance the knowledge that the same person cannot stay in two different places at the same time and that the same thing cannot be at the same time old and new. This preliminary knowledge is imprinted in a boy's mind in his earliest years. He does not know wherefrom this knowledge comes. The acquired knowledge concerning intellect is gained by learning. These two kinds of knowledge is called intellect or wisdom.

The Prophet said with regard to the natural intellect from birth: God created nothing more honourable to Him than intellect. With regard to the second kind of intellect on heresay, the Prophet said to Hazrat Ali: 'When the people come close to God by good deeds, you will be able to come close to Him by the

help of your intellect. It is not possible to come close to God by natural intellect. It has to be acquired. So human soul has got power of sight like that of external eyes. As there is power of sight in eyes, so also there is power of as on in human soul. One of its names is intellect or wisdom. The power of vision is a basic ingredient which in not found in a spiritually blind man. It is found only in a person having inner sight though he closes his two eyes or remains in darkness. All things are seen by the eye of knowledge. There is delay in the rise of knowledge till one attains maturity as the tablet of soul does not become prepared then for light of knowledge. Pen is an instrument to depict pictures of knowledge as God says: He taught with pen. He taught men what he knew not-8 : 2Q God's pen is not like the pen of man as His attributes are not like the attributes of man. His pen is not made of material or other things. So there is distinction between inner vision and outer sight.

SOULS VISION AND BLINDNESS: The vision of soul is subtle essence or Latifa with which spiritual things are seen. This essence is like a rider and its eye is like a conveyance. For it, the blindness of the rider is more harmful than the blindness of the conveying horse, that is the blindness of soul is more harmful than the blindness of eye. These two things have got no connection with each other. Still there is some similarity between external sight and internal sight. God explained the sight of soul in this verse: Soul has not disbelieved what it saw-53:11. Here it has been said that the soul has got power of sight God says in another verse: I showed thus the sovereignty of heavens and earth to Abraham -6:75. Here external sight has not been spoken of as others also have been given this power, but there is mention here of internal sight. Opposite to it is the internal blindness God says: Who so is blind in this world will be blind in hereafter-17:71. This is the blindness of soul. This is the narration of knowledge concerning intellect.

KNOWLEDGE CONCERNING RELIGION: This knowledge is acquired by blind faith in the words of the prophets. It can be earned after studying the Quran and Sunna of the Prophet or hearing them For salvation of soal, even though knowledge concerning intellect is necessary, it is not singly sufficient. As for health of body, some measures are necessary, but they are not alone sufficient without their actual application. Special

methods of medicines for cure should be learnt from the physicians. Only intellect is not sufficient. He who calls towards blind faith only without application of intelect is a fool. On the other hand, he who relies on intellect only after giving up the Quran and Sunna is a proud man. The two must be kept together. Education concerning intellect is like food and religious education is like medicine. A diseased man meets with harm if he takes only food after giving up medicine. Similar is the case with diseased soul. Its cure is not possible without profitable medicine of Shariat. The medicine of Shariat is the duties prescribed by the Prophets for purity of soul. He who does not treat his diseased soul by the medicine of divine service as ordained by Shariat and thinks the leanings of intellect as sufficient faces ruin.

SCIENCE IS NOT OPPOSED TO RELIGION: Some think that science is opposed to religion. This is not at all correct. Such a man sets up one learning of Shariat against another. The reason is his failure to co-ordinate the two. As a result, such people go out of religion. Such man is just like a blind man who stumbles down against furnitures of a house and says: Why have these furnitures been kept in the path way? The house owner says: They are in their proper places. It is your blindness which is responsible for your stumbling. This is also the case with one who thinks that science is opposed to religion.

TWO KINDS OF SCIENCE: There are two kinds of science, material and spiritual. Medical Science, Mathematics, and other technical sciences belong to the leanings of this world. The religious sciences are the education concerning soul, God, His attributes and actions. He who makes efforts with regard to the worldly sciences and becomes expert has shortcomings in most cases in being expert in religious sciences. For this reason, Hazrat Ali cited three illustrations to explain this. He said: This world and the next world are like two scales or like the east and the west or like two co-wives. You will find that he who is intelligent in worldly matters and expert in Medical science, Mathematies, Philosophy, Geometry etc. is fool in the religious sciences. He who is experienced in the religious sciences is inexperienced in the worldly learnings. For this reason, the Prophet said: Most of the inmates of Paradise are indifferent.' In other words, they are inattentive in worldly matters. Hazrat Hasan Basari said: We have seen such a people whom you would think if you had seen

them as insane and mad. If they had seen you, they would call you devils. So the worldly educated men deny any wonderful event of religion. God says: Those who do not hope to meet Me and remain satisfied with this world's life get consolation therein. God says" Whoso is heedless of remembering Me and does not wish except this world's life, it is the limit of his knowledge. It is only the Prophets who combined in themselves the knowledge of this world and the next. They were helped by the Holy Spirit and given divine powers.

MEANS OF ACQUIRING SPIRITUAL POWERS: Know, o dear readers, that there are different conditions of knowledge which are not all necessary. Some of them fall suddenly in mind called Ilham and some of them are acquired by efforts. Knowledge not acquired by efforts is of two kinds. One kind of such knowledge is not known from where it comes or how it comes. Another kind of such knowledge comes through an angel who throws it into one's soul. That is called Wahi or revelation. It is revealed only to the prophets. Ilham of the first kind is thrown on the souls of Prophets as well as other religious personalities. In short, human soul is the place of disclosing truths of all things, but the obstacles mentioned earlier stand as screens. Those are screens between Lauhe Mahfuz (Guarded tablet) and the mirror of soul. Picture of everything that will occur up to the Resurrection Day have been preserved in this Guarded Tablet. Real condition of every affair is reflected in the mirror of soul. That is like the picture in front of a mirror. If there is no screen between the two, it is see in the mirror of soul from the Guarded Tablet. The wind of Latifa or essence sometimes removes the screen from the mirror of soul, so as to disclose what is in the Guarded Tablet. Sometimes the future events can be seen in dream. By death, all the screens are removed. In wakeful state also, sometimes the screen is removed provided secret mercy is showered on soul. Then gosts of knowledge spring forth in soul from unseen things. It lasts for a short time. Ilham and Wahi (inspiration and revelation) cannot be obtained by human will. God says: It is not for a man to talk with God except by means of Wahi or from behind the screen or by means of a means of a messenger who reveals with His permission what He wishes.

MERITS OF KNOWLEDGE BY ILHAM: The Sufis love knowledge through Ilham or inspiration. For this reason, they

donot like to have education or read books or hold arguments. They say that the primary source of acquisition of knowledge is the saving of oneself from the condemnable evils, severing all connections and directing all efforts towards God. When it is earned, God Himself becomes the caretaker of human soul. He saves it by enkindling the light of knowledge in soul. When God takes care of his soul, mercy falls in it, light sparkles, breast expands and the secrets of spiritual world are disclosed to him. By God's help, screens of darkness are removed from the upper portion of his soul and real nature of divine affairs comes to him. So it is the duty of God's servant to purify his soul and to make efforts with true and sincere intention. These matters are opened to the prophets and friends of God. Lights flow over their breasts. It is not due to their acquired knowledge by efforts, but it is due to their asceticism, to their full freedom from worldly connections and to full direction of their energies towards God. God becomes for one who becomes for God. To them the first step is to cut off all worldly connections, to make the soul vacant for God, to give up all efforts for family, property, children, houses, name and fame and then to confine themselves in performing compulsory and optional duties and sit in meditation with a mind absolutely free from everything. Their thoughts are centred only in one Being. Even they become free from interpretation of the Quran, Hadis and other books and matters. They sit in lonely places and invoke only Allah, Allah with humility of mind till they reach such a stage, when they give up even the movements of their tongue. Then the influence of their tongue enters their soul which recites Allah, Allah. The pictures of words are then effaced from their souls are only their meanings remain therein.

It is your option to regain this stage. You have got no power to claim mercy of God, rather you may be fit to receive its blowing. At this time, sparkling ray of truth may sparkle in your soul first like attracting electricity but it may not last or it may last. You will then continue to purify your soul and hope to receive God's blessings. This mode is very troublesome and its fruit is time-consuming. If you can gain one stage, it is difficult for you to stay in it as the devil will constantly mislead you. the Prophet said: The heart of a believer is more changing than a pot (of hot water). During this time of efforts and trials, health may deteriorate.

Ilham and acquired knowledge. Know, o dear readers, that the wonderful action of soul is outside the knowledge gained by the senses as soul is outside the knowledge of the senses. So to understand the actions of soul, some illustrations of the material world are necessary. Only two of them are cited here.

FIRST ILLUSTRATION: Take for instance that a well has been dug underneath the ground. There are two ways of pouring waters in it, one way through pipe or canal and another way is to dig the well very deep, so that water may gush forth from its bottom. The second mode is better as water obtained in this way is more pure and lasting. Similarly soul is like a well, knowledge is like water and the five senses are like pipes or canals. Knowledge like water comes to the soul through the help of five organs like pipes or canals. If you wish to get pure knowledge, you shall have to shut up the five senses as you shut up the pipes or canals to get pure water into the well and dig it very deep so that pure water may gush forth from the bottom. The filth in the bottom of well must be cleared to allow pure water to gush forth from the bottom. So also in order to get pure and unadulterated knowledge, you shall have to shut up knowledge gained by the five senses because such knowledge is full of harasses, superstitions and errors.

Question. How can knowledge come out of soul when it remains without knowledge?

Answer. These matters are the wonderful actions of soul. It is difficult to get them from the worldly learnings. It may however be mentioned that real condition of everything was recorded in Lauhe Mahfuz or Guarded Tablet. That was recorded also in the souls of angels who are near God. As an architect prepares a plan before building a house and then builds it according to his plan, so also the Creator recorded His plan in the Guarded Tablet of everything of His reaction in the heavens and earth from first to last. Thereafter He takes out everything according to that prepared plan.

There are four stages of this material world-(1) its existence in the Guarded Tablet before creation of the world; (2) this material world comes into being according to this plan, (3) the world of ideas follows this material world, and (4) the world of intellect follows this world of ideas, that is its pictures fall in

human soul. Some worlds are material and some immaterial. In the immaterial worlds also, one is more spiritual than another. These are strategy of God. Look at the eye-ball. Though it is small, the pictures of the heavens and the earth fall in it. Then it comes within ideas and then it falls in soul. Man does not take cognisance of it till it reaches the soul. Praise be to God who created wonderful power in soul and eyes and He also made soul and eyes of some blind.

So pictures of the world fall in soul sometimes by the help of five senses and sometimes by the help of the Guarded Tablet as picture of the sun falls in eyes. Again picture of the sun falls in water as it falls in eyes. When obstacles are removed from between soul and Guarded Tablet, soul can see many things and thus knowledge arises therefrom. Then no help of senses necessary for such knowledge. It is just like the gushing forth of water from the deep bottom of a well.

TWO DOORS OF SOUL: One door of soul is open towards the spiritual world which is the world of angels and the Guarded Tablet. Another door of soul is open towards the five senses and it is connected with the material world. The former door open to the spiritual world can be better understood from dreams in which one can see some matters of future and past events. One can tell them without the necessity of knowledge gained form his five senses. That door is open to one who remains engaged in solitude in remembrance of God. The Prophet said: the dwellers of solitude have preceded. He was asked: O Prophet of God, who are the dwellers of solitude? He said: Those who have been made pure by the remembrance of God, those whose burdens have been taken down by the remembrance of God and those who will come on the Resurrection Day free of burdens. Then he described their virtues and read these words of God: I kept My face in their front. Do you know in whose front I have kept My face? Does anybody know what I will give them? Then God says: First I throw light in their souls. As a result, they broadcast the news they get from Me.

There is difference in the knowledge of the prophets and friends of God and the knowledge of the learned and the scientists. Knowledge of the prophets and the friends of God come out of that gate of souls which remains open towards the spiritual world, and the knowledge of the learned and the

come out of that gate of souls which remains open towards the spiritual world, and the knowledge of the learned and the scientists comes which remains open towards the spiritual world, and the knowledge of the learned and the scientists comes out of that gate of souls which remains open to the material world through the help of five senses. So it is impossible for the latter to acquire spiritual knowledge. This illustration will make one to understand the difference between the two work.

SECOND ILLUSTRATION: The destination between the actions of the learned and of the friends of God will make one to understand the second illustration, as the learned learn the basic principles of learnings and the bright and pure. The spiritual knowledge of a believer is everlasting as the soul of a believer has got no death. At the time of his death, his knowledge does not go. Hazrat Hasan basari said: Earth cannot eat the place of faith, but it is a means to gain nearness of God. The rank of the fortunate is different according to the degree of Ma'arfat and faith as there is the difference of the rich men is respect of the difference of their riches. So Ma'arfat or knowledge of God is a light without which the believer will not be able to secure divine vision. God says: Their lights will run in their front and their back - 57 : 12.

There is difference in the degrees of light. The Prophet said: If the faith of Abu Bakr is measured with that of the people of the world except the faith of the prophets and apostles, the balance of his faith will be heavier. This like the saying of the man who says: If the lights of all lamps are weighed with the rays of the sun, the rays of the son will be heavier. The light of the faith of the prophets and apostles is like the rays of the sun, the light of the Siddiqs is like that of the moon, the light of the friends of God is like that of the stars and the light of the general believers is like that of a lamp. The rays of the sun illumine the whole world and the light of the lamp gives light to a room. Similarly there is difference in the case of expansion of breasts of the prophets and ordinary believers. For this reason, there is in Hadis that on the Resurrection Day it will be said that whoever has got faith in his heart to the weight of an atom will be taken out of Hell. God said: You will be victorious if you are believers -3 : 38.

In this verge, superiority of the believers over the Muslims has been spoken of. Here the believer means the believer with great spiritual knowledge and not Muslims with outward faith. God says: God will raise those in rank who are believers among you and who have been given knowledge-58:12. Here those who

have got blind faith have been spoken of and then those believers who are learned have been mentioned. God says: Those who have been given learning have got ranks. Hazrat Ibn Abbas explained this verse by saying: God will keep the learned believers over the ordinary believers by seven hundred degrees above, the distance between every two degrees is as the distance between heaven and earth. The Prophet said: Majority of the inmates of Paradise are simple, but the wise will live in the highest Paradise. The Prophet said: The superiority of a learned man over a worshiper is like mine over an ordinary man among my followers, in another narration as the superiority of the full moon over the stars. It can be understood from the above that the difference of the ranks of the inmates of Paradise will be according to the difference of their souls in divine knowledge.

Proof of Shariat about correctness of the ways of the Sufis in gaining spiritual knowledge.

ILHAM AND KASHF: If anything is disclosed to anybody by Ilham or inspiration from unknown source, he is termed Sufi or an ascetic with knowledge of God by the help of correct means. Owing to constant engagement in divine service, spiritual knowledge, is disclosed in soul by way of Ilham or inspiration or Kashf. The Prophet said : God gives one who acts up to his learning such knowledge which was unknown to him before. He gives him Taufiq or grace in his actions, till Paradise becomes sure for him. He who does not act up to his learning roams round his learning. God does not give him grace in what he acts till Hell becomes sure for him. God says: God makes out a way for a man who fears Him and gives him provision from a source he cannot conceive. This means that God takes him out from doubts and various difficulties and gives him knowledge without education and natural understanding without experience. God says : O those who believe, if you fear God, He will give you Furqan—. Furqan means light with which truth and falsehood are distinguished and with the help of which one can come out of doubt. The Prophet used to pray : O God, give me light, increase my light, give me light in my soul, give me light in my grave, give me light in my hearing, give me light in my sight. Even he used to pray : Give me light in my hairs, my flesh, my blood and my bones. When asked about the meaning of the following verse— He is upon the light of God whose heart God has opened for

Islam—29 : 22), the Prophet said : It is diffusion of light, when light falls in soul, heart expands and spreads. The Prophet prayed for Ibn Abbas : O God, give him knowledge of religion and of interpretation. Hazrat Ali said : There is nothing which the Prophet concealed from us.' God gives the knowledge of the Quran to some of His servants. It is not acquired knowledge.

God says: He gives wisdom to whom He likes—12 : 229. This knowledge is said to be that of God's Book. God says: I gave Soloman its knowledge—21 : 79. He specialised Soloman with knowledge. Hazrat Abu Darda'a said: A believer is he who by the help of God's light sees everything from behind the screen. By God. it is true that God casts truth in soul and for that it is disclosed in his tongue. An ancient sage said : Fear the sight of a believer as he looks only by the help of divine light. The clue is found in the following verse : In it there are signs for those who enquire. God says : I make clear the signs to a people with certain faith—12 : 118. The Prophet said: 'Learning is of two kinds—one kind of learning lies concealed in soul and it is the benefiting learning.' One learned man was asked about this and he said : That is a secret matter out of the secret matters of God. God casts it in the souls of His dear servants. Angels or ordinary men do not get clue to it. The learned man is he who learns from his God. This is knowledge from the Almighty called Ilhame Laduni (secret knowledge). God says: I have taught him learning from Myself—18 : 65. Some knowledge comes from God and some knowledge is acquired through the medium of men. It cannot be called secret knowledge which is such a knowledge which arises from the deep bottom of soul without any reason. The Quran and Hadis support it. The following are some examples of Ilme Laduni or secret knowledge.

(1) Hazrat Abu Bakr at the time of his death said to Hazrat Ayesha : They are both your brother and sister.

At that time, his wife was pregnant and she gave birth thereafter to a daughter. He came to know beforehand that he would have a daughter born to him.

(2) One day Hazrat Omar said at the time of his sermon : O army, towards the hillock, towards the hillock. When he came to know by Kashf or secret knowledge that the enemies were about to kill the Muslim soldiers, he cautioned them and called them to

assemble in the hillock. It is wonderful that the call soon reached the Muslim soldiers.

(3) Hazrat Anas said : I started to meet Hazrat Osman. On the way I met a woman and began to think of here uncommon beauty. When I came to Hazrat Osman, he said : Someone of you has come to me with open sign of fornication in his eyes. Don't you know that look at a strange woman is fornication? Repent or otherwise I shall give you punishment. I said : Does revelation come even after the Prophet of God. Hazrat Osman said: Revelation does not come, but by deep insight everything can be seen.

There are many instance that the sages and saints could tell the inner thoughts of men. Two wonderful events are admitted and cannot be denied by anybody. They are—(1) true dream and(2) Hadis of the Prophet regarding future events.

(1) **True dream.** It reveals the unseen events. When it is possible in dream, it does not become impossible in wakeful state for the following reasons. In sleep, actions of the outward senses remain closed and suspended and soul remains free from the engagements of the material world and then the door of the knowledge of soul remains a little open towards the spiritual world. This occurs sometimes in wakeful state. There are many men who don't hear and see even in wakeful state as they are then remain immerged in their thoughts.

(2) **Prophecies of Prophet.** With regard to the prophecies of the Holy Prophet concerning future events, there are proofs in the Quran. A prophet is he who remains busy for the Quran. A prophet and to whom the real nature of everything is disclosed. A friend of God is he who does not remain busy in the affairs of the people but it is possible for him to know the real nature of things. There are two gates of soul. He who believes in the prophets and in true dreams must believe that there are two gates of soul, one gate is opened to the external senses and another to the spiritual world from the deepest recess of soul and that is Ilham or blowing of Ruh or inspiration or revelation. Between these two gates, the roaming of soul discloses its real nature. As spiritual matters are disclosed in dream, they are disclosed similarly to the prophets and friends of God in different forms. It cannot be understood without spiritual knowledge.

Many angels are ignorant of human mind. A man of Kashf said : An angel came to me and asked me : Disclose to me your insight of Tauhid and secret Zikr or remembrance of God, as I don't write anything of these matters. I asked him : Don't you write compulsory duties? He said : Yes, we write them. It appears from this that Keraman Ketebinor the honoured scribes do not know of secret things and they look only to the outward actions. An Aref or agnostic said : I asked a certain Badl (saint) about direct sight of certain faith. He asked the angels on the right side, left side and breast. They all said : We don't know. Then he gave a wonderful reply which pleased me. He said : I asked my soul (conscience) and it gave me the reply. The soul is more intelligent than the angels. The Prophet also said : There are true news-givers among my followers and Omar is one of them. There is in Hadis Qudsi; God says. He whose news of soul I take, holds My remembrance firm in his soul, I take his charge and become his friend, admonishner and companion. Hazrat Abu Solaiman Darani said : Soul is like a closed tent of which all the gates have been shut up. One look at the door which is opened up towards him. One door out of the doors of soul is opened towards the spiritual world and the Almighty God. That is opened by God fear, abstinence from worldly lusts, greed and efforts. For this reason, Hazrat Omar gave orders to his commanders to remember what the religious persons say, as true matters are disclosed to them. A certain wise man said : God's hand is placed on the wise. They don't say except what God discloses to them. Another sage said. If you are wise, I shall tell you that God discloses some of His secrets to the God fearing men.

DEVIL'S WHISPERINGS IN SOUL: As already stated, soul is a closed tent which has got several doors and from every door, its condition is infused to it. Or soul is like a building to which arrows are thrown from every direction. Or soul is like a preserved mirror in which different pictures are thrown and pictures after pictures are falling in it. Or soul is like a well which as got connection with pipes through which water falls in it. The five senses are its open pipes, and its secret pipes are a man's character and conduct made up of greed, anger etc. Whatever is gained by its five senses falls in soul. When sexual passion rises high on account of over-eating and over-drinking, its effect falls in soul. The soul changes from one condition to another. This effect in soul is called khawater and out of it there grows will and

then intention. Thoughts are good or bad. Good thoughts are called Ilham or inspiration and bad thoughts are called Waswasa or whisperings of the devil.

DEVIL AND ANGEL: They have got generators. The cause or urge which calls towards good is called angel and the cause which calls towards bad is called devil. Latifa or essence gives help to soul in receiving Ilham and this help is called Taufiq or grace. The thing which is accepted from Waswasa or contrivance of the devil is called misguiance. The action of an angel is to give impetus to good actions, to disclose truth and to order is to order for evils and indecencies. Thus God created two opposite agencies. He says: I have created two kinds of everything—13:3. Except God, all things are opposed to one another. God is One and unique who created different things. So soul lives in dispute between angel and devil. The Prophet said : There are two impulses in soul, one impulse of angel which calls towards good and confirms truth. He who feels this impulse should know that it is from God. Another impulse comes from the enemy which leads to doubt and holds out the truth as falsehood and prohibits good works. He who feels this should seek refuge to God from the accursed devil. Then he recited the verse : The devil shows you fears of poverty and enjoins you to do evils—2 : 268.

Hazrat Hasan Basari said : Two thoughts roam over soul-one thought from God and another from the devil. God shows mercy on a servant who stops at the time of the latter thought. If soul follows low desires and passions, the devil gets upperhand. If it follows the habits of angels, it becomes the resting place of angels. For this reason, the Prophet said : There is nobody among you in whom there is no devil. The companions asked : O Messenger of God, does it reside in you too? He said : There is also devil in me, but God helped me to overcome it and it has become submissive to me. It does not order me but good.

The devil works havoc through the medium of sexual passion. Who so follows it finds the devil as his guide. When he returns to Zikr, the devil goes behind and the angel gives incentive to good works. In the battle-field of soul, there is constant clash between the soldiers of the devil and angels till it gets upperhand. After victory, soul remains in peace and the devil becomes submissive. The sage Ata-b-Ziyad said : The devil enters a soul as a thief enters a house. If there is anything in the

house, the thief takes it away. If there is nothing in the house, the thief leaves it. In other words, the devil does not enter a soul which is free from sexual passion and evil desires. God says to the devil : You have got no control over My servants' 16 : 32. He who follows the dictates of passion is a slave of passion and not of God. For this reason, He gave control of the devil over him. God says: Have you seen one who has taken up his passion as hid deity-25 : 44 ? One day Hazrat Amr-b-A's asked the Prophet : O Messenger of God, the devil enters in o my Quran- reading in prayer. He said : He is a devil called Khanzab. When you feel it, seek refuge to God and spit thrice to your left side. He said that God relieved him from it after he did it. There is in another Hadis that there is a devil in ablution called Walhan. He said : Seek refuge from him to God. God says : Seek refuge from the machinations of the devil—16:98. Hazrat Mujahid said by explanation of this verse that it is a broad sign in soul. When one remembers God, the devil flees away disappointed. When he is heedless, the devil takes seat in his soul. God's Zikr and devil's contrivance are like light and darkness which can not live together. The Prophet said : The devil places his trunk in the soul of man. When he remembers God, he goes away, and when he is heedless, he catches hold of his soul.

The Prophet said : When a man does not turn after he reaches his fortieth year, the devil rubs his face with his hands and says. I have wiped the face of one who has got no salvation. The Prophet said : The devil moves in man like the circulation of blood. Make his circulation narrow by hunger. The reason is that hunger cures sexual passion which is the weapon of the devil. So sexual passion surrounds soul. God mentioned the case of the devil saying: The devil said : I will keep sitting in Thy straight path for them. Then I shall run to them by their front, by their back, by their right side and by their left side—7 : 17.

The Prophet said : The devil keeps sitting in different paths for man. He sits in the path of Islam and says: Will you accept Islam after giving up your religion and the religion of your ancestors ? When he disobeys him and accepts Islam, he sits for him-in the path of emigration and says : Will you leave your country after leaving your native land and your properties . When he disobeys him and makes arguments, he sits in the path of Jihad and says : Will you fight ruining yourself and your properties ? He disobeys him and

fights. The Prophet said : If a man dies after performing the above actions, it becomes the duty of God to admit him in Paradise.

Some may ask: What is devil ? Has he got body? If he has got body, how can be enter into the soul of a man? These are useless talks. He who raises such arguments is like the man who, instead of removing a snake from his cloth, argues as to the shape, form, length and breadth of the snake. This is sheer foolishness. When you know that evil thoughts arise in your mind and that they lead you to ruin, it is then clear that they are your enemies of whom you should take care. God says: The devil is your open enemy. 35:6. God says: Have I not told you : Don't follow the devil as he is your great enemy—36 : 61? So everybody should take care of him and not ask about his birth death and other particulars.

THREE KINDS OF THOUGHT: (1) Bad thoughts lead to evils, (2) good thoughts lead to good and it is called Ilham and (3) thoughts mixed with good and bad lead to doubt and it is not known whether they come from angels or devils. The devil cannot call majority of the pious men towards evil deeds. He presents doubt to them in the form of good and that is a great deception which destroys many people. For instance, he advises a learned man to make sermons, and to adorn his lectures with ornamental words. His objects is to throw him to a show of deeds and to generate in his mind greed for name and fame. He is then included among those men about whom the Prophet said : God will help this religion with such men who will have no share in religion. There is in another Hadis that God will help the religion by a transgressor.

DECEPTION OF DEVIL: It has been narrated that the devil once came to Jesus and told him : Say : there is no deity but God. He said : This is a true word, but I will not utter it in obedience to your dictation. Every man should know the source of thought, whether it comes from the angel or from the devil. He should examine it by deep insight and not by dictates of passion and low desires. It will not be disclosed to him except by the light of God-fear and deep knowledge. God says : When a party of devil attack the God-fearing, they remember God—7 : 201. In other words, they return to the light of knowledge.

The means of saving oneself from the machinations of the devil is to shut up the doors of thoughts which are the five senses,

secret sexual passion and worldly connections. The doors of five senses are shut up if he stays alone in a dark room. The secret door of the devil is shut up if he lives separate from his family members and his properties. In this way, the door of ideas remains open in soul. It will not be closed if the soul is not kept engaged in the remembrance of God. Even the devil tries to make him forgetful of it. This fight continues till his death. So long as he lives, he does not get released from the devil. The door of passion, hatred and greed remains open towards the soul.

One day a man asked Hasan Basari : O Abu Sayeed, does the devil sleep ? He smiled and said : If he slept, we would have taken rest. No believer is safe from him. It is true that there are means to get out of him and to curb his power. The Prophet said : A believer drives out his devil as one of you drives his camel in journey. Hazrat Ibn Masud said : The devil of a believer is lean and thin. It is true that there are many doors open for the devil towards soul, but the door of angels is only one which is mixed up with the other doors. To know the path is very difficult without the rays of soul or deep insight which is covered with God-fear.

Hazrat Abdullah-b-Masud said: The Prophet drew up a line in our front and said : This is God's path. He drew up several lines from the right and left sides of that line and said : These are different paths and in each path the devil calls towards it. Then he recited : This is My straight path. Follow it and don't follow different paths. The Prophet said : There was a hermit among the children of Isrial. Once the devil snared a woman and he generated in the minds of her family members that her cure is in the hands of the hermit. They took the woman to the hermit and wanted him to keep her, but he declined to keep her. Being greatly requested, he kept the woman with him for treatment. Then the devil came to the hermit and gave him evil advice. The hermit then cohabited with the woman who become pregnant as a result. Now the devil came to the hermit again and said to him : Kill her, otherwise her family members would come and kill you. If they ask you, you will say that she has died. Then the hermit killed the woman and buried her. The devil then came to the family members of the woman and told them that the hermit killed her as the woman became pregnant owing to his cohabitation with her. When they came to the hermit for the

woman, he said that she had died. Then the devil came to the hermit and said to him : I will save you from them if you obey my command. Prostrate before me twice. When the hermit made prostration before the devil, the devil said : I am now free from you.

DEVIL'S ENTRY INTO SOUL: Know, dear readers, that soul is like a fortress and the devil wishes to enter it and commit havoc. In order to save it from the devil, one must guard the doors of this fort. It is impossible for him to guard them unless he knows the doors which mean his character and conduct.

(1) **Anger and sexual passion.** A great door for devil's entry is anger and sexual passion. When intelligence is weak, the forces of the devil attack it. Whenever any man gets angry, the devil plays with him. It has been narrated that once the devil came to Moses and said : O Moses, God selected you for prophethood and He talked much with you. I have committed sin and I wish to make repentance. Intercede to my Lord that He may forgive my sins Moses said : Well, I am doing it. He ascended the hill, talked with God and wished to getdown from it. Then he said : Fulfill the promise. Moses said : O Lord, your servant Iblis wishes that his repentance be accepted. God then revealed to Moses : O Moses, your need has been fulfilled. Tell the devil to prostrate before the grave of Adam and make repentance. Then Moses told it to the devil. He got angry at it and said : I did not prostrate before him while he was alive. Shall I now do it after his death ? I have got some duty to you as you have interceded to God for me, One should remember me at the time of three things and I shall not do him any harm—(1) When he gets angry, he should remember that my life is with his soul, my eyes are with his eyes and I move within him like the circulation of blood. (2) When one joins a fight, he should remember that I come down at that time and I remind him of his wives, children and properties, as a result he flees away. (3) One shall not sit by such a woman who can be married. I stay with her as his messenger. I don't stop till I make him fall in danger. From this story, it appears how dangerous are anger and sexual passion.

A certain friend of God asked the devil : Tell me how son hold control over a man. He said : I hold control over him at the time of his anger. Once the devil went to a hermit who asked him which conduct of a man is more helpful to him. The devil said : Haughty temper, because when a man has haughty temper, I overturn him as a boy overturns his toy.

(2) **Hatred and greed.** Another great door of the devil to enter soul is hatred and greed. When a man has got greed for anything, it makes him deaf and blind, as the Prophet said : Your love for anything makes you deaf and blind. It has been narrated that at the time when the Prophet Noah embarked on the boat, he took a pair of everything in it by God's command He found an old man in the boat and asked him: Why have you come? He said : I have come to throw the hearts of your companions into fear, so that their hearts may remain with me and their bodies with you. Noah said : O enemy of God, go out as you are cursed. Then the old man (devil) said to him : I will destroy people with five things and I will not disclose to you two things. God revealed to Noah : You have got no necessity of these things Tell him to disclose to you the two things. Noah informed the devil accordingly. The devil said : The two things are greed and hatred. I have been cursed for hatred. I generated greed in Adam and misguided him.

(3) **Eating with satisfaction.** Another door of the devil is eating to one's heart content though the food is lawful and pure, as it makes sexual passion strong. Once the devil came to the Prophet Ihya who saw his body stout and strong and asked him: O Iblis' what is the reason that you have got a strong body? He replied : The reason is sexual passion. He asked : Have I got anything of it? The devil said : Sometimes you eat with satisfaction and as a result you feel heaviness to pray and make Zikr. Then he said : Have I got anything besides this ? The devil said : You have got nothing else. Prophet Ihya said : I shall never eat to my heart's content. Iblis said : By God, I shall no more give any advice to any Muslim.

HARMS OF EATING WITH SATISFACTION. Eating with satisfaction creates six harms.-(1) God-fear goes out of the heart of such a man, (2) kindness for the people goes out of his heart, (3) he feels difficulty in doing divine service, (4) he does not feel humility when he hears words of wisdom, (5) when he gives sermon, it does not enter into the hearts of the audience and (6) many diseases grow in him.

(4) **Love for fine things** Another door of the devil is love for fine dresses, houses and furnitures. When a man loves fine dresses, he loves to embellish his house and decorate it with fine and beautiful furnitures and things. He loves also to paint his building with variegated colours and its roofs and walls.

(5) **Dependence on people.** Another door of the devil is dependence on the people and to cherish hope to get their favours. For that , he assumes show and artificial methods. Thus greed becomes his deity.

(6) **Hastiness and absence of steadiness. Hastiness** in action and to give up firmness in actions are another door of the devil. The Prophet said : Hastiness comes from the devil and delay comes from God, God says : Man has been created with Hastiness-21 : 37Q. man loves hastiness. God said to His Prophet : Don't be hasty in the matter of the Quran till its revelation does not become complete on you. It has been narrated that when Jesus Christ was born, the followers of Iblis came to him and said : The heads of all idols have fallen down. The devil said : It seems that some event has taken place. Iblis said that Jesus Christ was born and the angels kept him surrounded. He said to his followers : A Prophet is born in the world. without my knowledge, no woman conceived and gave birth to a child. This is an exception. He praised man for hastiness and fickle-mindedness.

(7) **To possess wealth beyond necessity.** Another great door of the devil is to have wealth and properties beyond one's necessity. He who has got the bare necessary things lives in peace but if one possesses surplus wealth, he can not enjoy peace as he wants more and more. When the Prophet was born, the followers of the devil became displeased but the devil said : Give them some time Perhaps God will give them wealth and for that we shall gain upperhand over them. It has been narrated that Jesus Christ once used a piece of stone as pillow. The devil then came to him and said : You have got greed for wealth as you are taking rest on a stone. Then Jesus Christ threw the stone at the devil saying : This is your reward Now think of the man who has got pillows for enjoyment.

(8) **Miserliness and fear of poverty.** Another great door of the devil is miserliness and fear of poverty, as they prevent charity and expense, encourage hoarding and create greed for wealth. Khaisamah-b-Abdur Rahman said : The devil says : Man will hold control over me, but he will not be able to prevail over me in three matters-(1) misappropriation of money unjustly, (2) spending it unjustly (3) and not to pay the dues of others. Hazrat Sufyan Saori said : There is no weapon stronger to the devil than fear of poverty.

(9)**Staying in hats and bazars.** The devil lives in hats and bazars. The Prophet said : When the devil came down to the earth, he said: O Lord, give me —place for habitation. God said : I give you bath room for habitation. The devil said : Give me place for assembly. God said : For that I give you hats and bazars and centres of pathways. The devil said : Give me food. God said : You are given food over which God's name is not taken. The devil said : Give me drink. God said : I give you drink which produces intoxication. The devil said : Give me an inviter. God said : I give you instruments of song. The devil said : Give me a Quran. God said : I give you poetry. The devil said : Give me a book, God said : I give you pictures of animals. The devil said : give me Hadis. God said : I gives you false talk. The devil said : Give me a game. God said : I give you women.

(10) **Love for sect and hatred for opponents.** Another door of the devil is love for mezhab or sect or party and hatred for those who oppose and hold him in contempt. These are such faults for which the religious men are ruined, because to disclose the faults of others is the lastly conduct of man. Those who follow their own sect or party think that it is the best and they cherish hatred for other sects or parties. Some of them support Hazrat abu Bakr though they do not follow him, speak falsehood and create disturbance Had Hazrat Abu Bakr seen them he would have been their first enemy. Some of them support Hazrat Ali but do not follow his character and conduct. At the time of his Caliphate, he purchased a shirt for only three dirhams and cut off his trouser up to ankles. Now his supporters wear silk dresses and eat unlawful earnings. On the Resurrection Day, he will be their first enemy. Those who love Imams Abu Hanifah, Shafeyi, Malek and Ahmad should remember the above principle.

(11) **Ordinary men leaders of religion.** One of the great doors of the devil is that those who have got no learning an education and who do not ponder over the mysteries of creation and actions of God claim to be the leaders of religion. They entertain doubt in the basic principles of religion. The Prophet said : The devil comes to one of you and says : Who created God? When anyone feels that, he should say : I believe in God and His Prophet. This utterance will remove that feeling from him. The Prophet did not recommend argument on the above line as the learned do not face it except the ordinary men.

(12) **Bad opinion about Muslims.** One of the great doors of the devil is bad ideas and opinions about Muslims, God said : O those who believe, give up many conjectures as some conjecture is sin. 49 :12. The devil gives encouragement to backbite one about whom a bad ideal is entertained. The Prophet said : Save yourself from the place of calumny. Even the Prophet saved himself from it. Once the Prophet was in a state of I,tiqaf or seclusion in a mosque. At that time, his wife Sufiyah came to him and went away in the evening. At that time two Ansars came there and after saluting him were about to depart. The Prophet said to them that his wife Sufiyah had come and gone away. He said : The devil runs through the body of a man like circulation of blood. I fear he may enter in you. So to save oneself from the calumny of others is the bounden duty on all.

These are the twelve great doors of the devil through which he enters into the hearts of men and commit tremendous havoc and ruin.

MEANS TO DRIVE OUT THE DEVIL: The means to shut up the doors to prevent the entry of the devil into human soul or heart is by purification of soul from the evil attributes. The devil is like a hungry dog which shall come to you. Drive it out repeatedly. If you, cannot drive a dog take a place of meat and throw it to it and it will go away. Similarly the soul which is free from the food of the devil can be filled up with constant Zikr or remembrance of God, but when passion and greed are strong in soul, the spirit of Zikr roams round the soul. When the soul is heedless of Zikr, machinations of the devil come in. Hazrat Abu Hurairah reported: Once the devil of a believer and the devil of a polytheist met with each other. The devil of the polytheist was stout and strong and dressed with fine dresses and the devil of the believer was lean and thin, disheveled in hairs and laden with dust. The former said to the latter: Why are you lean and thin? He said: I remain with such a man that when he eats, he remembers God and I become hungry, when he drinks and remembers God, I become thirsty. When he puts on dress and remembers God, I go without cloth. When he uses oil and remembers God, I become disheveled in hairs. The devil of the unbeliever said: I remain with such a person who does not remember God in any case and I become his partner in eating, drinking and dresses.

Hazrat Abdur Rahman-b-Abi Laila reported: The devil with a torch light of fire in hand came to the Prophet who was then

engaged in prayer. Gabriel at once came to him and said: Recite the following:

'I seek refuge to Thee with the perfect words which no religious or irreligious man misses, from the evil which enters the world and which comes out of it, which comes down from heaven and which ascends to it, from the trials of day and night, from what roams about during the day and night except what travels with good, O Merciful.' When the Prophet recited it, the torch of fire fell on the body of the devil.

Hazrat Hasan Basari said: I have come to know that Gabriel once came to the Prophet and said: One party of Jinn is making conspiracy against you. So when you enter the evening, read Ayatul Qursi (2 : 255). The Prophet said: Once the devil came to me and quarrelled with me, I caught hold of his neck. By One who sent me as a true messenger, I did not let him go till his saliva of tongue touched my hand. Had not my brother Soloman called me, he would have remained lying down in the mosque. The Prophet said: 'The devil does not walk in a route which is used by Omar.' The cause is that his soul was free from greed. So remove it by sincere Zikr. Be like one who takes medicine after purgation of his bowels which was full of indigested food stuffs. If you want to get the benefit of medicine, first purge your bowels and clear it from congested stools. Similarly clear your soul first from passion and greed and when take the medicine of Zikr. When Zikr enters such a heart which is free from thoughts other than of God, the devil flees away from it, as disease goes away if medicine falls in stomach free of food.

It has been recorded in case of the devil that he will misguide one on whom he has got control and lead him to the endless pit of fire. God-fear and God's remembrance remove the devil. Prayer makes the soul pure. By its help, virtues and faults of soul are disclosed. The prayer of a man whose soul is filled up with passion and greed is not accepted. So it is beyond doubt that the devil will not go from you in that case and his machinations in you will increase, as to use medicine before purgation causes more harm. If you want to be free from the devil, proceed to fill up your soul by God-fear. Then apply the medicine of Zikr. Then the devil will flee away from you as he fled from Hazrat Omar. Hazrat Wahab-b-Monabbah said: Fear God. A certain sage said: Wonder is for one who does not follow the good deeds after

knowing them and follows the devil knowing his transgression. God says: Invoke Me and I will respond to you. You call Him but He does not respond to you. You are making Zikr but the devil does not flee away from you. The reason is that you have lost the condition of Zikr and invocation.

CAUSE OF INVOCATION NOT BEING ACCEPTED: Hazrat Ibrahim-b-Adham was asked: What is the matter with us that we invoke but our invocation is not accepted, although God says: Invoke me and I will accept your invocation - 2 : 186? He said: The cause is that your hearts have died. He was asked: What thing has caused their death? He said: Eight conducts bring the death of heart. (1) You know the duties towards God but you do not do them. (2) You recite the Quran but you do not look to its promise of punishment. (3) You say that you love the Prophet but you do not follow his actions. (4) You say that you fear death but you do not become prepared for it. (5) God says: The devil is your enemy but you take his help in sinful acts. (6) You say that you fear Hell-fire but you keep your body immerged in it. (7) You say that you love Paradise but you do not act for it. (8) When you get up from bed, you throw your sins by your back and disclose the sins of the people, thereby you cause the displeasure of your Lord. How can He respond to your invocation?

Is devil one or many? This knowledge is not necessary for actions. One devil is fixed for a sin and he is called towards it. The Prophet said: Khanjab is the name of the devil in ablution. So the number of devils are many. So also is the number of angels. Every angel is entrusted with an action. The Prophet said: For each believer, 160 angels have been fixed. They remove from him what he can not himself remove. Seven angels have been engaged for eyes only. They remove the injurious things from eyes just as flies are driven out from a pot of honey. If any man is entrusted to himself for the trinkling of an eye, the party of devil would have lifted him away.

It has been reported that when Hazrat Adam was sent down to the earth, he said: O Lord, They have created enmity between me and the devil. If you do not keep me against him. I will have no strength to fight against him. He said: No child will be born to one which will not have an angel with him. Hazrat Adam said: O Lord, give me further sermon. God said: I shall give one punishment for one sin, but I shall give ten rewards for one virtue and more. Iblis said: O Lord, I shall have no strength to fight

against a man whom Thou hast honoured. God said: A child will be born to you along with the birth of a child. The devil said: Give me more power. God said: Your riding armies and infantry will gather together against him and you will be cosharers in their children and in their wealth.

THREE KINDS OF JINN: The Prophet said: God created three kinds of Jinn. One kind of Jinn are serpents, scorpions and worms of earth. Another kind of Jinn roam in sky like air. For another kind of Jinn, there are rewards and punishments.

THREE KINDS OF MEN: God created three kinds of men. One kind of man are like a beasts. God says about this kind of men: They have got hearts with which they do not understand. They have got eyes with which they do not see. They have got ears with which they do not hear. They are like beasts, nay they are more misguided - 17 : 179. Another kind of men have got bodies of men but their hearts are like the hearts of the devil. Another kind of men will remain within the shade of God on the day on which there will be no shade except that of God.

FIGURES OF DEVILS AND ANGELS: The devils and angels have got figures which cannot be seen by men except with the light of prophethood. The Prophet saw Gabriel twice in his form. It took place when the Prophet wanted to see his actual figure. Once he saw him in the cave of Hira covering the space between east and west and at another time near Sitratul Muntaha or farthest lot tree in the night of his ascension to heaven. At other times, he saw him in the form of a man.

EVIL THOUGHTS OF MIND: Machinations of the devil are very subtle. The Prophet said: God will forgive the thoughts of man which arise in mind till he does not disclose them in words or translate them into action. He also said: God says to the angels Keraman Katebin: Don't write when one of My servants intends to commit a sin except when he does it. When he wishes to do a good deed and translates it into action, write for him ten merits therefor. It appears from above that intention to commit a sin is forgiven. On the contrary, if one intends to do good without translating it into action, merits upto seven hundred times are written for him. There is in another Hadis: God says: I forgive one who intends to commit a sin without translating it into action. God says: God will take into account what crosses your mind

whether you disclose it or keep secret. Then He will forgive whom He wishes and punish whom He wishes - 2 : 284.

God say: Don't be busy in what you have no knowledge - 17 : 36. Similarly, eyes, ears and heart of everyone will be asked. It appears from this that actions of mind will be taken into account and ordinarily they will not be forgiven. God says: God will not punish you for useless talks in your oath, but He will punish you for what your hearts have earned. So there are conflicting views whether a man will be punished for thoughts of mind or not. The solution to us is as follows.

Four Stages Of Thoughts: There are four stages for the formation of a thought in order. First, rise of a thought in mind, then inclination of passion, then order of mind and then will and determination. These four stages of a thought come in order. For instance, a woman walks behind a man. It occurs in the mind of the man after seeing the woman that she is walking behind him. This is the sudden rise of thought in his mind. Next he thinks that he should see her again by turning his look at the back. This is the second stage called inclination of mind arising out of first thought. In the third stage, mind gives order to translate this inclination into action and as a result he turns his look towards the woman. Between the second and third stages, there are hurdles like shame or fear. Out of fear or shame, he may not look back. In the fourth stage, there is will and determination to see the woman. It is will with action.

PUNISHMENT: There is no punishment in the first stage as man has got no control in sudden rise of thought in mind. In the second stage also, there is no punishment for the above reason. The Prophet said regarding the above two stages: The thought that naturally arises in the minds of my followers is pardonable. Once Hazrat Osman-b-Mazun asked the Prophet: O Messenger of God, my nature dictates to me to divorce Khaola. He said: Make delay, marriage is my way. He again said: My nature wants me to be important. The Prophet said: Fasting among my followers works like importancy. He said again: My nature wants me to be a hermit. The Prophet said: Stop, Jihad and Haj and asceticism of my followers. He said: My nature wants me to give up meat. The Prophet said: Stop, I love it. There was no will and determination to do these things. For this reason, the Prophet advised mutual consultation before determining a thing.

In the third stage, mind considers whether the previous thought should be translated into action. This condition of mind is situated within willingness or unwillingess. What is subject to one's willingness shall meet with punishment and what is not subject to it shall receive no punishment. In the fourth stage, there is determination to translate the evil thought into action for which there is punishment. But if it is not acted upon, then there is room for doubt whether it will be punished or not. If he fears God and does not do it after repentance, he will get a virtue even though his evil intention is a sin, but to refrain from it out of fear of God is a virtue. He who wills at night that in the morning he will kill a Muslim or commit fornication with a woman and if be dies in that night he will die upon that will and he will be raised up upon that condition. The Prophet said: When two men face each other with their arms, the killer and the killed will both go to Hell. He was asked: O Messenger of God, we understand it in the case of a killer. But why will the killed go to Hell? The Prophet said: The reason is that he intended to kill his companion.

So God will punish for will and intention. Pride, self-praise, show, hypocrisy, hatred and other evil thoughts of mind will surely meet with punishment. Soul is the root and so it is fit for punishment. The Prophet said: God-fear is here, pointing out to the heart or soul. God says: God does not accept blood and meat of a sacrificed animal but He accepts from you God-fear. The Prophet said: The thing which irritates is sin. He said: What gives consolation in mind is virtue though it gives you decision. If a man finds a woman in his bed in darkness and thinks that she is his wife and as such cohabits with her, he commits no sin, but if he cohabits with his wife thinking that she is a strange woman, he commits sin. So every action is not an action of the organs, but an action of the mind.

CONSTANT CHANGE OF MIND: Effect on mind comes from different sources. Mind is a target to which arrows are shot. When anything falling in mind creates some effect, the opposite thing changes that effect. If the devil calls towards passion, the angel removes it from mind, God says: I change their heart and sights. God created human mind as an wonderful thing. When the Prophet took oath, he sometimes said: No, by oath of the Changer of mind. He often used to say, O Changer of mind, keep my mind firm on Thy religion. The companions asked: Do you

fear, O Prophet of God? He replied: Who will give me assurance when the mind is within the two fingers of the Merciful? He changes it as He likes.

THREE EXAMPLES OF MIND: The Prophet cited three examples of mind. He said: Mind is like a sparrow which He changes every moment. He said: Mind is like water in a pot when it is made hot in the matter of change. he said: Mind is like a wing in an open field to be turned over and again by wind. Mind is of three kinds from the point of view of virtues, vices and doubtful things. The first kind of mind is made up of God fear nurtured by divine services and free from bad conducts. Therein fall good thoughts from the unseen treasure house of spiritual kingdom. Wisdom leads the good thoughts falling on it to know the subtle affairs and gives clue to the secret matters of fortune. One knows it by the light of insight and commands that there is no alternative but to translate it into action. The sight of angels falls in such mind. He sees it naturally pure, cleansed by God-fear, nurtured by the rays of intellect or polished by the sparkling light of Ma'arfat or divine knowledge. The angels help such a mind. God says: If a man gives charity, fears God and does good deeds, I shall make his path easy - 5 : 92. Such a mind is blessed with five virtues gratefulness, patience, God-fear, poverty, asceticism, love, containment, reliance on God, good thoughts and other good qualities and becomes free from vices and evils. God speaks of such a mind: Behold, hearts find consolation by the remembrance of God. In another verse: O satisfied soul, return to Thy Lord well-pleased and pleasing Him - 89 : 27.

The second kind of mind is full of passions, low desires and other evils. The doors of the devil remain open towards it and the doors of angels remain shut up against it. Regarding such mind, God says: Have you seen one who takes his passion as his deity? They are like beasts - 25 : 44. It is all the same if you call him towards guidance. He will not hear you.

The third kind of mind is a mixture of good and evil. Sometimes good leads one towards guidance and sometimes evil deeds towards misguidance and error. Intellect helps him in his guidance and misguidance. The forces of the devil and the forces of angels fight in his mind till either of them becomes victorious.

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CHAPTER II

GOOD CONDUCT

RIAZAT OR EFFORTS IN THE WAYS OF GOD

Know, O dear readers, that the Prophet of God was the possessor of good character and conduct, Good conduct is half of religion, fruit of the efforts of God-fearing men and an important quality of the worshippers of God. Bad conduct is a ruinous poison, a dangerous wound in brain and much condemned evil. There are many doors of bad conduct which remain open to the fire of Hell as the doors of good conduct are open towards the bliss of Paradise. Bad conduct is a disease of soul which ruins the ever-lasting life. If efforts are necessary to save the temporary body from disease, how much efforts are necessary to save the soul from its diseases which will be everlasting? In the following verse, God says of the treatment of soul: He who purifies it is successful and he who ruins it is ruined - 91 : 2. We shall describe in this chapter the diseases of soul and its cures.

MERITS OF GOOD CONDUCT. Know, O dear readers, that God praised His Prophet and said: You are upon sublime character. hazrat Ayesha said: The Quran is the conduct of the Messenger of God. When a man asked the Prophet about good conduct, he recited the following verse: Take to pardon, enjoin good and keep away from the illiterate - 7 : 199. Then the Prophet explained good conduct and said: Good conduct is this join the tie of relationship with one who cuts it off. Pardon one who oppresses you. The Prophet said: 'I have been sent to complete the best of conducts.' Good conduct will be heaviest of all attributes in the Balance on the resurrection day. Once a man came to the Prophet and said: O Messenger of God, what is religion? He replied: God conduct Then he came to his front and asked: O Messenger of God, what is religion? He replied: Good conduct. Then he came by his left side and asked: What is religion? He replied: Good conduct. Then he came by his back side and asked the same question and he replied the same. Then he said looking at him: Not to be angry is good conduct. The Prophet was asked: What is misfortune? He said: Bad conduct.

Once a man asked the Prophet: Give me some advice. He said: Fear God wherever you are. He said: Give me more advice.

The Prophet said: If you commit an evil do a good action soon after it. As a result, the evil will vanish He said: Give me more advice. The Prophet said: Treat well with the people. He was asked: Which action is best? He said: Good conduct. The Prophet said: God will not throw one into Hell whom He gave good temperament and good appearance. The prophet was once asked. A certain woman fasts all days and prays all nights, but she has got a bad temper an gives trouble to her neighbours by harsh words. The Prophet said: There is no good in her and her place is in Hell. Hazrat Abu Darda'a said: I heard the Prophet say: The first of what will be placed in the Balance is good conduct and benevolence.

When God created faith, it said: Give me strength. God gave it strength through good conduct and benevolence. When God created infidelity, it said: O Lord, give me strength. He gave it miserliness and bad conduct. The Prophet said: God preferred this religion for Him. There will be no good in your religion except good conduct and benevolence. Beware, adorn your religion with these two virtues. The Prophet said: God created good conduct as the best thing He was asked: O Prophet of God, who is best in faith among the believers: He replied: He who is best among them in good conduct. The Prophet said: Don't entertain the people with your wealth, but entertain them with smiling face and goo conduct. The Prophet said: Bad conduct destroys divine service as condiment destroys honey. The Prophet said: So make your conduct good, Hazrat Bara'a-b-Ajeb said: The face of the prophet was most beautiful and his conduct was best. The prophet used to say in invocation: O God, you have made my constitution good. So make also my conduct good. He used to pray most; O God, I pray to Thee for health, peace of mind and good conduct.

The Prophet said: Honour a believer for his religion. Think him superior for good conduct and wisdom. Some desert Arabs once came to the Prophet and asked him: What best thing has been given to men? He replied: Good conduct. The Prophet said: He who will become dearest and nearest to me on the resurrection day will be a man of good conduct. He also said: Don't believe any action good out of the divine services of one in whom one of these matters is not found - (1) God-fear which restrains him from infidelity of God, (2) patience which restrains a fool, (3) or good conduct with which he lives in society.

The Prophet used to say at the beginning of his prayer: O God, guide me to good conduct. Nobody except Thou can guide me towards it. Hazrat Anas said: We were once with the Prophet who said: Good conduct removes all faults as the rays of the sun melt snow. The Prophet said: Good conduct appertains to the fortune of a man. The Prophet said to Abu Zarr: O Abu Zarr, there is no wisdom like efforts and there is no virtue like good conduct. He said: A true Muslim can get for his good conduct and high rank the rank of Saemur Dahar and Qaemul Lail (one who fasts all days and prays all nights). The Prophet said to his companions: I saw last night a wonderful dream. I saw one of my followers sitting upon his knees and there was between him and God only one screen which was removed by his good conduct and so he became close to God.

The Prophet said: A man will get high rank and an honourable place in the next world by dint of his good conduct even though he had little divine services. The Prophet said once to Hazrat Omar: O Omar, by One in whose hand there is my life, the devil does not tread a path which you tread. He said: Bad conduct is such a sin which has got no pardon. Bad idea is such a fault which spreads. The Prophet said: A man reaches the lowest stage of hell for his bad conduct.

Wise Sayings. The son of Loqman asked his father: O father, which fine qualities in his conduct are good? Loqman said: Religion, treatment, shame, good conduct and generosity. When these five qualities are united in a person, he becomes pure, God-fearing and friend of God and is freed from the devil. Hazrat Junaid said: Four virtues raise up a man to highest rank though his divine service and learning are little - (1) patience, (2) modesty, (3) generosity and (4) good conduct. Good conduct completes faith. Hazrat Ihya-b-Ma'az said: Bad conduct is worst evil and if one has got many virtues along with it they do not do him any benefit. Good conduct is a good attribute. If he has got many sins with it, it does not do him harm. Hazrat Ibn Abbas was asked: What is honour? He said: God explained it in the Quran: The most honourable of you is he who is the most God-fearing among you - 49 : 13. He said: He who has got best good conduct among you is the possessor of best quality among you. He said: Every building has got foundation. The foundation of Islam is good conduct.

WHAT IS GOOD CONDUCT: Know, O dear readers, that God said that He created man out of clay and infused His spirit unto him and then the angels made prostration before him. It appears from this that there is connection of body with earth and of soul with the Creator. So human nature is rooted in soul and actions flow out of it. If good actions come out of soul, it assumes good conduct, and if evil actions come out of it, it assumes bad conduct. Hence there are four things - (1) to do good or bad action, (2) to possess power to do there actions, (3) to have knowledge of both, (4) and to become either of the two actions, good and bad, easy. Owing to his attachment to either of them, conduct arises. As a man cannot be called beautiful if he has got only two beautiful eyes but not beautiful face and nose, so he cannot be called to possess good conduct if he has got only one of the above attributes. A beautiful man is he who has got his bodily limbs proportionate and beautiful, so also a man is said to have good conduct if he has got in him all the qualities proportionately.

The nature of soul is divided into four kinds: (1) power of discerning knowledge, (2) power of administration or anger, (3) power of greed and (4) power of adjustment of the above three natures. If knowledge finds full display and becomes mature, truth can be ascertained from falsehood, good from bad. So knowledge is the root of good conduct. God says: Whoever is given wisdom has been given abundant good - 2 : 269. When anger conducts itself under knowledge and Shariat, it can be termed beautiful. When greed becomes subject to wisdom and shame, it can be termed beautiful. Power of adjustment of the natures or judgment is beautiful when anger and greed are guided by wisdom and Shariat. The beauty of anger is called bravery and the beauty of greed is called patience. If anger exceeds the limit of moderation, it is called cowardice. If greed exceeds moderation, it is called hope against hope; and if it goes down, it is called sluggishness. Moderation of greed is good and the two extremes of greed are bad. If wisdom is used immoderately, it is called deception. If it reaches to the extreme, it is called genius. The middle course is called wisdom.

So there are four basic qualities of good conduct knowledge, bravery, patience and power of adjustment or judgment. Other qualities are their branches. Nobody was blessed with all these

qualities except the Prophets. There are differences in those qualities in the persons other than the Prophets. he who is devoid of these qualities is near the accursed evil. The Prophet was sent to complete good conduct and good manners. The Quran praised the believers for possessing these qualities: The believers are those who have got faith in God, His Prophet and then do not entertain any doubt and fight with their lives and properties in the way of God. These are they who are truthful. God described the companions of the Prophet in this verse: They are hard upon the unbelievers but sympathetic to one another - 48 : 28.

CHANGE OF NATURE: It has been argued that nature cannot be changed and this mistaken belief arises out of two reasons.

(1) **The first reason** is that just as figure of a man or his colour can not be changed, or a man can not be made short or long, or a black man cannot be changed to a white man, so also nature cannot be changed. Another reason cited is that inspite of our efforts, sexual passion, anger etc. cannot be uprooted and to make efforts to control them is useless. The answer to these objections is as follows. If nature is unchangeable, then sermons, education and learning would have been useless. The Prophet said: Make your conduct good. This advice would have been meaningless. When the nature of lower animals can be changed by training, human nature can all the more be changed by training, education and habits. All things of the world are made of two elements. Man has got no power over one element, but he has got control over another element. The sun, moon, stars and the external and internal forms of animals cannot be changed. God created another element which may develop into perfection according to certain rules and regulations. For instance a paddy seed, if kept under certain conditions, can develop into paddy plants, but it cannot produce a mango tree or a date tree. Similar is the case with passion, anger, pride etc. If they are kept under rules and regulations and control, they cannot take to the highest degree of progress, but they cannot be uprooted at will. To keep them under control is the cause of salvation.

MEN ARE OF FOUR CLASSES ACCORDING TO NATURE: (1) One class of men are in attentive. They don't distinguish between truth and falsehood and they remain with nature with which they are born. By training, their conduct can be good.

(2) The second class of men can know the evil actions of others but are not habituated to good actions and are prone to evils. They are to give up the habits of evil actions and seeds of good actions are to be sown in their souls. (3) The third kind of men believe bad conducts to be good. (4) The fourth kind of men are bred upon evils. The first kind of men are illiterate to the extreme, the second kind are illiterate and misguided, the third kind are illiterate, misguided and sinners and the fourth kind are illiterate, misguided, sinners and dishonest.

(2) **The second reason** of the above argument is that greed, passion, anger, pride etc. can be uprooted. This is a mistaken Belief. The object of these is to bring them under control and not to uproot these natural propensities. These are necessary for a man. Had he not had greed for food, he would have been ruined. The object is to use it with moderation without going to the extremes. The Prophet said: I am only a human being. I get angry as others get angry. When anything was said to him which was doubtful, he used to get angry, even his two cheeks assumed then reddish colour. God says regarding control of anger - Those who control anger and forgive men. He did not say to uproot it. To take middle course in conduct is better and not the two extremes. Benevolence is a good quality and it is the middle course between two extremes - extravagance and miserliness. God praised it in the following verse: When they spend, they do not squander, nor become miser, but the stand between these two conditions. In another verse: Don't make your hand tied up with your necks, nor spread it to utmost spreading - 17 : 29. To take middle course in green for food is best. God says : Eat and drink, but do not measure. God does not love those who squanders. The Prophet said : The middle course is the best. Heat is a name between scorching rays and snow, free from two extremes. Benevolence is the middle course between extravagance and miserliness and bravery is an attribute between haughtiness and cowardice.

MEANS OF ACQUIRING GOOD CONDUCT. Know, O dear readers, that good conduct is the name of bringing greed and anger under the control of intellect and Shariat. This middle course can be acquired in two ways. The first way to gain this middle course is to make perfect God-given powers and in born qualities. Some men have been created with full intellect and

good conduct and their greed and anger have been placed under control of intellect and Shariat. So these people become wise without education and receive good conduct without training. Prophet Jesus and Prophet Ihya and other prophets are such type of people. Many boys are born opposite to them. They can acquire these virtues by education and training through spiritual guides. The second means is efforts by which these qualities can be acquired. For instance, if anybody wishes to acquire the virtue of benevolence, he must be habituated to make charity inspite of his unwillingness to spend money. Then it will be easy for him to spend. To acquire the virtue of modesty, one is to follow the actions of the humble for a long time. Then it will become easy after a place of time. He who finds pleasure in charity is called a pilanthorpist. the Prophet said : Prayer has been made a doll to my eyes. God says : It (Prayer) is difficult except to the God fearing. The Prophet said : Do divine service with contentment. if you can not do it, it is better to do it with patience inspite of unwillingness.

Acquisition of fortune by habits. to acquire fortune, it is necessary to stick to a thing always and it is not sufficient to hate sins. He must find pleasure in doing good deeds. The longer the life, the more firm and perfect will be its good. When the Prophet was asked about good fortune, he replied : 'To stick to worships throughout life is good fortune.' For this reason, the Prophets and the friends of God disliked death as this world is the seed ground for the hereafter. the longer the life, the more the divine service, and the more the rewards, the more will be the soul pure and the character and conduct will be more strong and firm. The object of divine service is its effect on soul. The object of good character and conduct is to cut off the attachment of the world from soul and to confine them to the love of God. The greatest thing for the soul is its meeting with god. Good habits create light in soul which shows many wonderful things. He who finds pleasure in playing with pigeons stands throughout the day in sun's rays and does not feel tried. He who is accustomed to theft taken pride for acts of theft even though his hands are cut off and he is whipped. Those males who like to be females allow their hairs to grow long, paint the faces and mix with females with female dresses. They taken pride in that. These are acts of habit for which they take pride and find pleasure.

HABITS OF GOOD DEEDS: Similarly, one should grow habits of doing good deeds. If they are done for long and are not given up, pleasure will come as a matter of course like that of the above persons. If a man forms the habit of eating earth, he will find pleasure in eating it. So soul will find pleasure in doing good deeds if one sticks to them for a pretty long time. He who wishes to be a good scribe, he must stick to writing for long. Similarly if one if wishes to acquire the qualities of patience, generosity, modesty etc. he must stick to these habits in actions and behaviours. There is no other means to acquire them except this method. Acquisition of learning is not the result of one day, but of endless days and nights in studies. The natural food of soul is knowledge, divine knowledge and love. Its taste might be changed for some illness of soul, as owing to disease of stomach, there is no taste in food. So diseases of soul must be removed by efforts to acquire divine love and knowledge.

CAUSES OF MISFORTUNE: Only one sin does not bring misfortune. It is the cause of committing sins after sins and disobeying the commands and prohibitions of God. This is also the condition of minor sins. Repetition of a minor sin amounts to a great sin. One black spot falls in soul if a sin is committed and repetition of sins causes repetition of spots in soul. Thereafter the soul becomes completely dark and black. When death suddenly comes to such a man, he dies upon that condition. God says: I have placed screen in their front and screen in their back. Hazrat Ali said: Faith puts a white spot in soul. The more faith increases, the more the white spot increases. When the faith of a man become perfect, his soul is filled up with that light. A black spot falls in the soul of a hypocrite. The more hypocrisy increase, the more the black spot increases. When hypocrisy is disclosed in full, his soul becomes completely dark.

Now you have understood that sometimes good conduct comes with birth, sometimes it is acquired by good deeds and sometimes by following the actions of good and religious people. God does not oppress any man but man himself oppresses his soul and becomes unfortunate. God says: He who does an atom of good will see it, and he who does an atom of evil will see it. 99 : 8. God does not oppress them, but they themselves oppress their souls.

METHODS OF EFFORTS TO IMPROVE CONDUCT: You have come to know now that the middle course in the matter of conduct is good and this keeps the soul pure, and if there is any drifting away from this middle course, it causes disease of soul, just as the middle course is best for preservation of health. The treatment for the diseases of soul is to remove from soul the evil natures and habits and to bring in good natures and habits. Every child remains upon nature or natural inborn qualities, but his parents make him a Jew, or a Christian or a Magian. It is the saying of the Prophet. The child acquires bad habit through his surroundings.

If there is change in the temperament of moderation, it must be understood that the body has got disease. Its medicine is to act to its opposite. For instance, heat can be removed by cold and cold by heat, and fire by water. If one catches cold it can be removed by using hot things. Illiteracy can be removed by learning, miserliness by charity, pride by humility and greed by patience. Similarly the diseases of soul can be removed by the bitter pills of patience and good actions. The diseases of body end with the death of body, but the diseases of soul will last after death as soul is ever-lasting. Appropriate medicine of soul can be prescribed by a spiritual physician or guide. He must first be acquainted with the diseases of his disciple and then cautiously treat them. If he is ignorant of Shariat, he must first teach it to him and the fundamental principles of Islam. If he earns unlawfully, he must be told to give it up. Then when the open sins are removed, the guide should look to the removal of his inner faults and character and conduct. If he has got wealth beyond the limit of his necessity, he should tell him to spend it in charities. If he has got pride and haughtiness, he must be taught to be humble by frequenting bazars and markets with bags for sale and buy. If he finds him too clean, be should tell him to cleanse his own house and kitchen. To worship body is to worship idols. So the ordinary means to remove the diseases of soul is to act against its low desires. God says: He who fears the places of his Lord and restrains hims if from evil passion, his place of abode is Paradise -74:41.

SIGNS OF DISEASES OF SOUL: Know, O dear readers, that every limb of the body has been created for a particular purpose.

If that limb or organ does not do that particular function, it has got disease. If it does that function easily, it is sound. Eye has been created to see. If it does not see, it has got disease. So also the case with ear and nose. Soul has been created for acquiring divine knowledge, love of God and finding pleasure in divine services. God says: I have created man and jinn that they should worship Me - 51 : 56. Man can be distinguished from beast by soul. A man is not free from food, cohabitation, drink and other matters. So is the case with lower animals. The latter has got no soul, but men have got. It has got the quality of recognising the nature of everything. he who knows God loves God. The sign of love of God is that he places love of God above everything in this world. God says in verse - 9 : 24. If your parents, your children etc are dearer to you than God and His Apostle and serving in His way, then wait till God brings about His command.

He who loves anything more than God has got his soul diseased. He is just like a person who loves to eat earth more than bread. This is the sign of the disease of soul. Every soul is diseased except that which loves God. There is hardly any physician of soul at present. The physicians themselves are diseased. A diseased physician can hardly look to his own treatment, not to speak of the treatment of others. The people are now addicted to the love of the world.

TREATMENT OF DISEASED SOUL: The medicine of the disease of soul is to accustom itself to the opposite attribute. If there is disease of miserliness, the medicine to remove it is to give constant charities and spending money. There is limit to charity and expenditure. He who exceeds the limit falls into another disease the fault of extravagance. He becomes then just like the man suffering cold who uses such hot thing which takes him to another trouble. Our object is to gain the limit of moderation avoiding the two extremes. The middle path is the straight path which is more narrow than a hair and more sharp-edged than a sword. He who can remain in the straight path in the world can cross the bridge easily in the hereafter. Majority of people will be inclined to one side or the other. While crossing it, somebody will fall down suddenly. Some will cross it like lightning, God says: There is nobody among you who will cross it. This is your Lord's decree. I shall save those who are God fearing - 19 : 71. The God-fearing are those who tread the straight path or the path

very near it. For this reason, it is our bounden duty to pray to God for seventy times a day for being established in the straight path. God directed us to pray: Show us the straight path.

One day a man dreamt the Prophet and said to him: O Messenger of God, you have said that the chapter Hud has made you grey-haired. Why have you said that? The Prophet recited the verse and said: Be firm on what you have been ordered." So to keep firm on the path is very difficult. Still one should try his utmost to remain on it or very near it. There is no salvation except for good deeds which cannot be achieved without good conduct.

WAYS OF LEARNING EVILS: Know, O dear readers, that God shows evils to one for whom He wishes good. He has got no fear who has got deep insight. When a man can know his faults, he can try to remove them but majority of men remain ignorant of their faults. The man who wishes to see his faults has got four ways.

(1) The first way is to inform his faults and evils to his spiritual guide who can treat his diseases, but this is very rare now a days.

(2) The second way is to appoint a true and pious friend to detect his faults and defects. A religious man takes to this method of finding out his own defects and shortcomings. Hazrat Omar prayed: May God show mercy on the man who points out my defects to me. He asked Hazrat Salman Farsi about his evils. Hazrat Salman told him: I heard that you enjoy two curries at the time of your meal and that you have got two pieces of cloth to put on - one piece for day time and another piece for night time. Hazrat Omar said: Have you heard other than this? He said: I heard nothing except this? Hazrat Salman once asked Hazrat Huzaifa whether he had got any hypocrisy in him? Thus the companions of the Prophet inquired their own faults? Hazrat Daud Tai remained aloof from society. The people once asked him: Why don't you mix with the people? He replied: What benefit shall I derive from them when they conceal my faults and do not inform me? Now the table has turned. He who informs us our faults is our great enemy.

(3) The third way of knowing faults is to gather them from enemies. The attention of the enemies is upon the faults of their adversaries. So there is some basis of their information about one's faults.

(4) The fourth way is to mix with the people and know their faults. If you see their faults, you may think that you have those faults in you as a believer is a mirror to another believer. He sees his defects from the defects of others. Once Prophet Jesus was asked: From whom have you learnt good manners? He replied: Nobody has told me this. When I have seen the faults of the illiterate, I at once gave them up.

PROOF OF SHARIAT ABOUT SOUL AND MEDICINE: If you ponder over what has been described above, your insight will be open and the diseases of soul and their treatments will be disclosed to you in the light of certain faith. If you are unable to achieve it, you should not secede from faith and blind belief. This is the rank of faith as there is a rank of education. Education comes after faith. God says: God raises the rank of those of you who have faith and those having been given learning. To go against passion is the greatest jihad. H who believes that the way to reach God is to act against low desires is included within the group of believers and he who searches the causes of these helps is included within the educated. God says: For one who opposes his low desires, there is the abode of paradise - 79 : 41. God says: They are those people whom God tried by God fear. It has been said by way of explanation of this verse that the love of greed in their hearts has been crushed. The Prophet said: A believer lives in five troubles - (1) he is envied by another believer, (2) a hypocrite harbours hatred against him, (3) an unbeliever fights against him, (4) the devil misguides him, (5) and evil desires dispute with him. When evil desires become enemy, it is compulsory to fight with them.

God once sent revelation to David: Warn your followers from eating the objects of greed, as greed stands as screen to such souls in which there is worldly attachment. Jesus Christ said: Blessed is he who has given up his present greed in hope of getting future promised reward. When some people returned from jehad, our Prophet said: Thanks to you! You have returned from little jehad to a greater jehad. he was asked: O Prophet of God, what is greater jehad? He said: Fight with passion is a greater jehad. The Prophet said: He who makes efforts in divine service is a Mujahed (fighter). He also asked: Keep your soul away from the harmful things and don't run after your evil desires in violation of God's commands. If you do it, it will dispute with you on the

resurrection day. Then your one organ will curse upon another organ if God does not forgive and conceal. Sufyan Saori said: I have not treated a more serious disease than the disease of my soul. It is sometimes for me and sometimes against me.

Hazrat Hasan Basari said: As an unruly horse is to be kept by strong rein, the disobedient soul of man should be kept by a more firm rein. Hazrat Ihya-e-b-Ma'az said: Fight against your passion by the weapon of Riazat or effects. It is of four kinds - (1) to eat little, (2) to sleep little, (3) to speak when necessary and (4) to keep patience at the troubles of the people. There is death of passion because of little food. Sincere intention arises out of little sleep. There is safety from dangers and difficulties on account of few talks. If there is patience at the troubles given by others, one can reach his destined goal. There is no greater difficulty than to keep patience at the time of harsh treatment of the people and the troubles given by them. He also said: The enemies of a man are three - world, devil and passion. So save yourself from the world by renouncing it, from the devil by opposite behaviours and from passion by giving up greed. Hazrat Zafar-b-Hamed said: The learned and the wise said unanimously that happiness can not be achieved without giving up happiness.

It has been narrated that when Jospeh was appointed treasures of Egypt, he was one day travelling in the country with 12000 respectable men riding on horses. At that time, Zulaikha wife of the king of Egypt was seated by the side of the pathway of Jospeh. She said on seeing him: Glory to God who made the kings slaves of sins and the slaves of God worst beings. Joseph said what God dictated to him: God does not destroy the rewards of the doers of God, who fear God and remain patient. The sage Yezid Rakkashi said: O my friends, don't give me cold drink in the world, as I may be deprived of it in the hereafter.

Once a man asked Caliph Omar-b-Abdul Aziz: When shall I talk? He said: When you wish to remain silent. He asked: When shall I remain silent? He said: When you wish to talk. Hazrat Ali said: He who is eager to go to Paradise should remain free from worldly greed. when there is no other alternative for fortune of the next world but to oppose passion and temptation, we should believe in the words of the learned and sages: 'Keep your soul and mind engaged in the knowledge of God, love of God and thoughts about God.' Cut of all connections to achieve these

things. Man has got no power to achieve these things without the company of God.

In the above matters, mankind is of four classes. (1) The minds of one kind of people remain busy with the remembrance of God and do not look to the world except for the bare necessaries of life. They are included within the class of the truthful. This rank cannot be attained without efforts for a long time and without patience for long at worldly pleasures and temptations. (2) The second kind of people remain busy with the worldly affairs and they remember God with tongue and not with heart. They are included within those who are ruined. (3) The third kind of men remain busy with religion and world but religion remains strong in their minds. They will enter Hell but they will soon be rescued therefrom, because religion was strong in their minds. (4) The fourth kind of people remain busy with religion and world but the world is strong in their minds. They shall have to reside long in Hell, but they will be rescued ultimately therefrom.

LAWFUL THINGS: Some say that to enjoy lawful things is lawful, but why should it be a cause of drifting away from God? The answer is that love of the world is the root of all evils. Those things which are outside necessary things are included in the world and they become causes of being away from God. Hazrat Ibrahim Khawaj said: Once I stayed in the hillock of Lakam. I saw there some pome-granates hanging in a pomegranate tree and was inclined to eat some of them I took some and found them sour on testing. Then I threw them and went away. I found a man lying on the way side and many wasps were biting him. I saluted him but he replied and said: O Ibrahim. I wondered how he had come to know of my name and asked him. How do you know me? He said: Nothing is concealed from one who knows God. I said: I understand then that you are a chosen one of God. Why then do you not pray to God to save yourself from the biting of wasps? He said: You are also a chosen one of God. Why they do you not pray to save yourself from the greed of eating pome-granates? The wounds of the sting of wasps will be disclosed in the next world in the form of greed for pomegranates and give you pain, but the sting of wasps will end in this world. Then I went away leaving him. The sage Sarri Sakti said: My mind has been wishing to eat walnut dipped in honey for the last forty years, but I did not eat it upto this date.

If the mind is not kept under control, it is not possible to tread the path of the next world by correcting and purifying it, because it will then desire unlawful things. He who wishes to control his tongue from backbiting and useless talks, it is his duty to keep silent. He should engage in the remembrance of God and other duties of religion till the greed for holding useless talks goes away from him. He should not utter except truth. This is the condition of every passion or low desire. Nature is the same by which lawful and unlawful things are sought and mind should be restrained from unlawful things. If it is not kept under control within the limit of necessary things, it becomes strong. This is a danger of lawful things.

God says: They remain satisfied with the life of the world and feel pleasure at it. God says: This world's life as compared with the next world is only short-lived commodity - 13 : 26. God says: Know that this world's life is but play and amusement, pomp and natural boasting and multiplying among yourselves in riches and children - 53 : 27. Those Sufis who possessed uncommon fortitude said out of experience that possession of wealth makes the mindibard and heinous and keeps it away from the remembrance of God. They found by experience that at the time of sorrows, mind becomes soft, pure and fit for acceptance of grace owing to the remembrance of God. They came to know that there is salvation in long standing sorrows and ruination in case of long standing enjoyment. they gave up the paths of greed with care and knew that accounts will be taken even of lawful things, punishment for unlawful things and rebuke for doubtful things. he who is to render accounts on the resurrection day shall meet with punishment. So to avoid such things, restrain your eyes from the pleasures of the world, and don't enquire what will occur after death. The Prophet said: Love what you wish to love, but you shall have to leave it.

SIGNS OF GOOD CONDUCT: The followings are the signs of good conduct and they are also the qualities of the believers. God says in verse 23 : 1 - The believers will get salvation those who are humble in their prayers, who avoid vain talk, who pay the poor-rate, who guard their private parts except from their wives or whom their rights hand possess,...... those who faithfully observe their trusts and their covenants, who guard their prayer s- 23 : 1-8. God says: They are those who turn to God,

who serve Him, who praise Him, who fast, who bow, who prostrate, who enjoin what is good and forbid what is evil and who keep enjoin what is good and forbid what is evil and who keep the limits of God - 9 : 112. God says: Those only are believers whose hearts become full of ear when God is mentioned and His verses are recited to them, they increase them in faith and on their Lord do they rely, those who keep up prayer and spend out of what We have given them - 8 : 2. Similar conducts have been expressed in 25 : 63. These are the signs of a believer and should be read very carefully in order to implement them in one's life to acquire the virtues of good conduct.

Hadis: The Prophet said: A believer loves for others what he loves for himself. He said: He who loves God and the hereafter, let him honour his guests. He said: He who believes in God and the hereafter shall honour his neighbour. He said: He who believes in God and the hereafter should utter good words or remain silent. He said: He who is a perfect believer is best in conduct. He said: When you see a believer silent and grave, come close to him as he is full of wisdom. He said: He who is pleased with virtues and displeased with sins is a believer. He said: No believer shall look to his brother Muslim in such a way that gives trouble to his mind. He said: It is unlawful for a Muslim to threaten another Muslim with fear. he said: If two companions consult with each other with trust of God, it is not lawful for one of them to disclose the secrets of another.

Good conduct comprises the following qualities - shame, to consider calamity as little, to wish good of all, truthfulness, little talk, much divine service, little shortcomings, gravity, patience, contentment, kindness, abstaining from begging, curse, rebuke, back-biting, hatred, miserliness, haughtiness and pride, to love for God and hate for God.

These qualities are called good conduct. The sage Eusof b-Ashat said: There are ten qualities of good conduct not to break promise, to do justice, not to take revenge, to recognise evil as sin, not to raise excuse, to bear the harms of others, to restrain passion, to know one's own faults from seeing the faults of others, to come to every one with smiling face and to talk with humility with others.

SOME EXAMPLES OF GOOD CONDUCT

(1) The Holy Prophet was once walking with Hazrat Anas and met with a desert Arab with a thick cloth on his body. The desert Arab threw the cloth round the neck of the Prophet and began to drag him with force. Hazrat Anas said: As an effect of this forced dragging, spots of the cloth fell upon his neck. The desert Arab said: O Muhammad, give me something of the wealth you have got from God. The Prophet smilingly looked at him and ordered something to be given to him.

(2) At another time when the Quraish was giving the Prophet trouble in the Battle of Uhud and oppressing him, he said: O God, forgive my people, because they are ignorant. Then God revealed this verse: You are upon sublime character - 68 : 4.

(3) Once the sage Ibrahim-b-Adham was travelling through a desert. On the way he met a soldier who asked him: Are you a slave? He said: Yes, I am a slave The soldier said: Can you tell me where is locality here? He pointed out to the grave. The soldier said: I am seeking locality. He said: Graveyard is the place of habitation. The soldier was engaged at this, bound him with a chain and whipped him on his back and took him to a town. The disciples of Ibrahim came to him and the soldier told them about him. They said: His name is Ibrahim-b-Adham and he is the friend of God. Then the soldier fell at his feet and begged pardon from him. On being asked by the people, he said: When the soldier was beating him with stick, I prayed for him paradise. They asked: Why did you pray paradise for him though he oppressed you? He said: I know that I will get rewards in lieu of his oppression. I don't like that one should remain a sinner for me for whom I got rewards.

(4) Once a man invited the sage Abu Osman Hariri and his object was to examine him. When the sage went to his door, he said: Now there is nothing for food. On hearing this, Abu Osman went away. When he went to some distance, the host called him again. When he came again, he said: Return. Then he returned. He called Abu Osman for the third time and the latter also came to him. He said: You have not come in time for food. Then he returned. When he called Abu Osman for the fourth time, the sage came to him and this time also he did not give him food. When he was going, the man feel upon his feet and said with folded hands: I have done it only to

examine you. How good is your conduct! The sage said: You have found in me the conduct of a dog. If a dog is called for food, it comes on call and flees away when driven away.

(5) Once the sage was passing by a bylane when somebody threw some refuges on his head. He removed the refuges from his body and prostrated on the ground by way of gratefulness but didnot take retaliation. He said: If one is fit for Hell, will it not be a cause of gratefulness if refuges only are thrown on him?

(6) Once the sage Sahal Tastari was asked about good conduct. he said: The lowest good conduct is to bear with patience the troubles given by others, not to take revenge, to show kindness on the oppressor, to ask forgiveness for him and to be kind to him.

(7) The sage Ahnaf-b-Qais was once asked: From whom have you learnt patience? He said: From Qais-b-Asem. He was again asked: How did he learn patience? He said: He was once seated in his house when a black female slave was coming to him with a cup of hot roasted meat. Suddenly the cup fell from her hand and fell on the head of his child who died as a result. The female slave was greatly fearful of her master who said to her: You have got no fear. Go, you are free for the sake of God. It was narrated that when the little boys saw the saint Wais Qarni, they used to throw pebbles at him as they thought that he was a mad man. He used to say to them: O dear children, if you are to throw pebbles at all, throw small pebbles at me, so that no blood can come out. If blood comes out, my ablution may break.

FORMATION OF CHILD CHARACTER: Know, O dear readers, that the training of a child's character and conduct is of supreme importance. God entrusted the children in the hands of their parents. The heart of a child is bright like a jewel and soft like a candle and free from all impressions. It is soft like the soft clay in which any seed can grow. If he is given good training of character and conduct, he grows in that condition and acquires fortune both in this world and the next. If he goes to commit sins and lives a life of a beast he is doomed to failure and destruction. God says: 'O those who believe, save yourselves and your family members from Hell fire.' As the parents save their children from the fire of the world, so they should save them also from the fire of Hell of the next world. This means that they should be given training of good conduct and character, save them from bad

company and luxurious habits, delicious dishes and beautiful dresses. When a boy reaches the age of discretion, care should be taken of his character. He gives up then something out of shame and takes up something.

He should be given the training of eating and drinking. The following are some of the rules of eating and drinking (1) Food is to be eaten with the right hand. (2) It should be begun with the recitation of God's name. (3) It should be taken from the side of the dish which is nearest. (4) It should not be taken before others begin to eat. (5) None should look to the eating of others. (6) Food is to be chewed well and not hastily. (7) None should wipe his hand with his wearing garment. (8) Rice or bread without curry should sometimes be eaten. (9) The harms of over eating should be known. (10) Rewards of little food should be known. (11) White cloth and not garments of variegated colours should be put on and not silk cloths. 912) A boy should be directed not to join bad company. (13) He should not be allotted to mix with boys who dress luxuriantly, eat delicious foods and are haughty.

EDUCATION OF CHILDREN: The children should be given at the beginning to learn the reading of the Holy Quran and thereafter Hadis or the sayings of the Prophet and the histories and lives of the Prophets, saints and sages. If they don't love them at the beginning of their lives, it would be disastrous for them afterwards, as soft minds get impressions of good or bad in early age. They should not be given literature and poems of love anecdotes. They should not be allowed to sleep at day time as it creates idleness, or to sleep on soft beds till their limbs become strong. They should be given to put on coarse cloth, coarse food and coarse beddings. They should not be allowed to make plays and sports requiring hard labour and should be encouraged to walk on foot. They should be taught in this way: Don't spit before the people, don't cleanse nostrils before them, don't yawn before them, sit with them in a good manner and don't keep them behind, don't sit placing one leg upon another, don't talk too much, don't tell falsehood, show respect to the elders and seniors in age, don't hold indecent talks and don't rebuke and backbite others.

When a boy reaches the age of discretion, he should be told to pray, fast Ramzan and observe the religious duties. When he reaches youth, he should be given education on everything and the reasons for observing religious duties. He should be given

instruction that this world is short lives and the next world is everlasting, that death is imminents that a wise man takes provisions for the next world from this world and he should be given such other profitable teachings.

The sage **Sahal Tastari's** training. He said: When I was three years old, I looked at the prayers of my maternal uncle at night. one day he said to me: Why don't you remember God who created you? I said: How can I remember Him? He said: When you go to bed at night, say three times without moving your tongue: God is with me, God is near me, God is looking at me. I learnt them in this way. Then he said: Recite them seven times every night. After seven days, he said: Recite this eleven times every night. After one year, he said to me: Recite this till you go to the grave and this will be your friend in this world and the next. I learnt the Quran by heart at the age of seven years. At twelve, I began to fast all the year round. I began to follow the following ways in my life. I used to purchase wheat with one dirham per day, prepare food with it, fast the day and break it with that without curry or salt. After one year, I began to fast three days at a time with a break of the next day. Then I used to fast three days at a time and then seven days. Thus I increased my fast gradually to 25 days at a time without any break. In this way, I spent twenty years of my life.

MODES OF RELIGIOUS EXERCISE: He who wishes to acquire the fortune of the next world should observe some rules holding firmly by the Quran. The obstacles in the path of religion should be removed as they may prevent him towards spiritual progress. God says: I have placed a screen in their front and a screen in their back and then I covered them and they don't see - 36:9.

There are four walls before a religious disciple - (1) wall of wealth, (2) wall of honour, (3) wall of Mazhabs and (4) wall of sins. The wall of wealth can be removed if it goes out of hand except necessary means to meet bare necessaries of life. The second wall of honour and rank can be removed by shifting from the place of honour and name and fame. The third wall is the differences of opinion in religious matters. Blind faith in one's sect must be removed from mind and one should firmly believe that there is no deity but God and that Muhammad is His Messenger and best guide. The fourth wall is the obstacle of sins.

Repentance for past sins, restraint from acts of oppression and compensation to the oppressed parsons should be taken recourse to remove this obstacle of sins.

When the above four obstacles are removed, he becomes like a person who prepares himself by wash and ablution and becomes fit to observe prayer. Then he requires a spiritual guide to show him the straight path as this path is one only and the paths of the devil are many. Such a man should be kept as it were within the boundaries of a fort, so that the devil may not enter it. This fort of religion has got four walls (1) solitude, (2) silence, (3) hunger and (4) sleeplessness. These four things obstruct the devil to enter the fort.

The object of a disciple is to purify the mind to that he may have glimpse of his Lord therein and attain. His nearness. Hunger reduces the blood of heart and makes it pure and bright. This brightness is the light of mind or soul. Hunger melts the fat of heart and as a result, softness and humility come in. This softness is the key of spiritual insight. Heart becomes hard for obstruction. Whenever the blood of heart is reduced, the circulation path of the devil becomes narrow.

Jesus Christ said: O my disciples, keep your belly hungry that you may see your Lord. Sahal Tastari said: Abdals cannot be raised to their rank without four qualities keeping the belly empty, sleeplessness, silence and solitude from the turmoils of society. It is an open truth that heart becomes bright owing to hunger. This is the fruit of experience. Sleeplessness makes the heart bright, pure and radiant. It increases the brightness gained by hunger and makes it bright like a bright star or a clear mirror and then truth sparkles therein. Sleeplessness is the fruit of hunger and it is impossible to expect sleeplessness with a full belly. Too much sleep makes the heart dead and hard. Sleep to the extent of necessity becomes a means of seeing unseen things. The Abdals eat when pressed by extreme hunger and sleep in case of extreme slumber and talk at the time of extreme necessity. Hazrat Ibrahim Khawas said: It is the unanimous opinion of seventy truthful men that there is too much sleep in case of too much drink.

Silence makes lonely habitation easy, but a man of silence is not free from those who are ready to serve him. As a result, he

speaks without necessity and feels joy in greed. Silence increases power of intellect and encourages God fear. Loneliness saves a man from work, brings ear and eye under control and opens the gates of heart. Knowledge gained through the five senses shall have to be closed first and then the knowledge from the bottom of heart will arise. This knowledge is clear and pure as is the was with the water which comes out of the bottom of a well as a result of excavation. It is not necessary to gain knowledge through the five senses except when required.

CONTROL OF EVIL PROPENSITLES: A sojourner in the path of religion will then advance towards the straight path after the obstructions are removed. propensities of heart are the causes of worldly attachment and obstructions of which one is greater than the other. In other to cut them off, the following rules shall have to be observed. At first, the most easy obstruction shall have to be removed. In other words, love for wealth, name and fame, attachment for the world, inclination towards commission of sins etc. shall have to be given up from the heart which requires sustained, long and continued efforts.

Another way is silent Zikr or remembrance of God. he will prevent his mind to make too much Doa and Darud. His Doa will be one which is the kernel of all Doas - to remember God Mind will not be engaged in remembering God if it is engaged in much Doa and Darud. He will utter 'Allah' Allah' till his utterance by tongue is closed and by heart opened. Mind will then question these things - what is the meaning of Allah? These are the whisperings of the devil. It is of two kinds. One kind is that the devil casts doubt in mind which he shall drive away and remain busy with Zikr of God. God says: When whispering of the devil come to you, seek refuge to God - 7:200. God says: When the party of the devil touch those who fear God, they remember God and they then look on.

CHAPTER III

GREED FOR FOOD SEXUAL PASSION

Greed for food is a destructive evil. Owing to this greed, Adam and Eve were expelled from paradise. They were prohibited to eat the fruits of a certain tree but they ate them prompted by a strong greed and as such evil deeds were disclosed to the. In fact, belly is the container of greed and the breeding ground of diseases and disasters. In case of satisfaction of belly, sexual passion rises high and it encourages companionship with women. Desire for name and fame grows from greed. Then come the evil attributes of hatred, clash of interests, pride, self-conceit etc. These can be removed by hunger.

MERITS OF HUNGER: The Prophet said: Fight your passion with hunger and thirst. Its merits are equal to those gained by Jihad in the way of God. Nothing is dearer to God then hunger and thirst. The Prophet said: No angel from heaven comes to one who eats belly-full. The Prophet was once asked: Who is best? He replied: One who eats little, laughs little and remains satisfied with cloth necessary to cover his private parts. He said: Put on old cloth, fill up half of your belly with food and drink as it is a portion of prophethood. The Prophet said: Fikr (meditation about God's creation) is half of divine service but little food is full divine service. He said: Hunger is chief of all actions and Sufi dress curbs passion. He said: He who among you bears hunger for a long time and ponders about God will be best in rank among you on the resurrection day. He who sleeps long, eats much and drinks much will be the greatest object of the wrath of God.

The Prophet used to remain hungry without want. In other words, be kept himself hungry willingly. The Prophet said: God glorifies before His angels about one who eats little and drinks little in the world and says: O angels, look to My servant, I am trying him in the world by food and drink. He gave them up with patience. O angels, bear witness, I will raise him up to paradise in proportion to the less number of morsels he eats. The Prophet said: Don't make your heart dead by taking excessive food and drink as the heart is like a field of crops. When there is excessive water in a field, crops are damaged. He said: The son of Adam

does not fill up anything more obnoxious than excessive food to keep his backbone erect is sufficient for him. If he is not able to do it, then one-third of his belly is for food, one third for drink and one-third for breathing.

SIGNS OF ABDAL: The Prophet said: Those who keep patience in hunger, thirst and calamities for long will stay on the Resurrection Day near the Almighty God. They are God-fearing hones men without shoes. They car not be recognised on sight. If they remain absent, they are not searched. The undeveloped paces know them and the angels of heaven keep them encircled. They are the best of the people in the earth and best in divine service. The people spread out their soft beds, but they use their heads and knees as beds. The people destroy the character and conduct of the Prophet but they preserve them. The world in which they roam weeps for them if they are lost. If none of them lives in a country, God is displeased with it. They are not greedy for the world just as a dog is greedy over corpse. The live by eating leaves and vegetables, put on torn rags and are disheveled in hairs and laden with dust. The people think that they are diseased, but in fact they are not so. Some think that they have lost intellect, but it is not so. Their attention is towards the actions of God who removed the attachment of the world from them. They wander among the worldly men as men without interest, but there is endless honour for them in the next world.

O Osamah, when you see them anywhere, know that for the inhabitants of the place, they are safeguards and God will not punish the people among whom they live. The world is happy for them and the Almighty is pleased with them. Take them as brethren for yourselves. perchance you may get salvation on that account. If you can die when your belly remains hungry and your spleen thirsty, it will be better because you will have an honourable place on that account and the angels will be happy at the advent of your soul. God also will shower His blessings on you.

The Prophet said: Put on Sufi dress and fill up half of your belly, you will then enter paradise. Jesus Christ said: O my disciples, Keep your belly hungry, keep your body without cloth, God will then appear in your heart. There is written in the Torah: God is displeased with a stout and strong learned man as it is a sign of carelessness and overeating. The Prophet said: The devil

runs through a man like the circulation of blood. Make it narrow by hunger and thirst. He also said: If anybody eats to his heart's content, he is attacked with leprosy. He also said: A believer eats filling up one gut, but a hypocrite eats filling up seven gut's. In other words, a hypocrite eats seven times more than a believer or the passion and greed of a hypocrite are seven times greater than those of a believer. Here gut means greed. He also said: Knock at the door of paradise, it will be opened for you. When questioned a out knocking, he said: By hunger and thirst.

Once Abu Juhafa was belching in an assembly of the Prophet who said to him: Lessen your belching. He who eats to his heart's content in this world will suffer much owing to hunger on the day of resurrection. Hazrat Ayesh reported: The Prophet never ate to his heart's content. Sometimes I wept seeing the pangs off his hunger. Then I passed my hand over his belly and said: My life be sacrificed to thee. What is the fault in eating so much as can keep your strength and appease your hunger? He said: O Ayesha, my predecessor Prophets suffered more than this and kept patience. They adopted this condition and went to their Lord. Their honour is unlimited and their rewards are profuse. So I fear if I greed for pleasure of living, my condition may be less than theirs tomorrow. So it is better to me to bear patience to-day in troubles than that my fortune may-be less to-morrow. Nothing is dearer to me than to live together with my brethren and companions with dignity. Hazrat Ayesha said: After this talk, the Prophet did not live longer than seven days.

Hazrat Anas reported: Once Hazrat Fatema came with apiece of bread to the Prophet who said to her: What is of this bread. The Prophet said: To-day this food will enter the belly of your father after three days. Hazrat Anas reported that the family members of the Prophet did not eat the bread of wheat consequitively for three days till the Prophet expired. The Prophet said: Those who remain hungy in this world will eat their h\heart's content in the next world. He who eats to his full belly is an object of greedy for it will have rank in Paradise.

Wise sayings. Hazrat Omar said: Have a sharp look to your belly as it becomes heavy in life and destroyed after death. These age Shaqiq Balakhi said: Divine service is a profession, its shop is solitude and its weapon is hunger. The wise Luqman advised his son: O dear son, when you eat your belly full, good then falls

asleep, wisdom becomes inactive, and the organs take leisure. Hazrat Fazil-b-Iayaz addressed himself thus: What thing do you fear? Why do you fear hunger? The Prophet and his companions used to remain hunger. Why do you neglect it? The sage Khamash used to say: O my Lord, you keep me without food and cloth and allow me to sit lose to Thee in darkness without light. Tell, my Lord, on account of which virrue I have achieved this luck. The sage Majak-b-Dinar said: O my Lod, I asked Muhammad-b-Waseq: O Abu Abdullah, he who has got food proportionate to his wants and does not live depending on others is happy. He said to me: O Abu Ihya, he is happy who is pleased with God remaining hungry in the morning and evening. The sage Ihya-b-Ma'az said: Hunger of the hopeful is a cause of wakefulness, hunger of the patient is the control of passion and the hunger of the ascetics is wisdom.

There is in the Torah: Fear God when you eat to your belly full and remember hunger. The sage Abu Solainman Darani said: I like to eat one morsel less than to be attentive in prayer during the whole night up to morning. He also said: Hunger is one of the treasure s of God. He gives it to one whom He loves. The sage Sahal Tastari used not to take meal consequitively for 25 days at a time. One dirham was sufficient for his meal throughout the year. He used to consider the rank of hunger with honour and made exaggeration. Even he said: The reward which is gained by giving up surplus food in following the practice of the Prophet will not be gained by other actins on the resurrection day. He also said: There is nothing more profitable than hunger. He also said: I don't know of a more harmful thing for a man seeking the next world than eating with heart's content. He also said: Knowledge lies in hunger and sin and ignorance lie in over eating. He said: No man does better divine service than to act in opposition to his passion after giving up lawful things.

The Prophet said: One third of the belly is for food. He who eats more than that spools his good deeds. Being asked about additional merits he said: He will not get additional merits till hunger becomes dearer to him than over eating and till he prays at night remaining hungry. When he does this, he will be entitled to get additional rewards. He also said: An Abdal (ascetic) is not included in the class of Abdals till he does not love to remain hungry without sleep and to remain silent. He said: Of all the

virtuous deeds which descended from heaven to earth, the greatest is hunger. Of all the evils which have descended from heaven to eath, the worst is eating with heart's content. He said: The machinations of the devil go away from one who remains hungry. He said: God advances to a man who is in hunger, diseases, dangers and calamities. God releases some men from these things at His sweet will. He said: Know that a man of the present age will not get salvation till he destroys his passion and sleeps by hunger, and does hard labour. He said: There is no such man in the world who can save himself from sin by drinking to his heart's content even though he expresses grtefulness to God. If it is so in case of water drinking, how will it be in case of eating with full satisfaction?

Some wise man was asked: How can I change my passion? He said: Change your passion with hunger, thirst, taking up humility, by giving up name and fame, making them lower by placing them under the feet off those who seek the next world and opposing constantly your passions. The sage Abdul Wahed said: The merciful loves a hungry man. A man can walk upon water by virtue of hunger and God gives him power for this. The sage Abu Bakr Mujni said: God loves three men-(1) one who sleeps little, (2) one who eats little, and (3) one who takes little rest.

Jesus christ once kept fast consequitively for two months and began to converse secretly with his Lord. When he remembered to take his meal, the secret conversation stopped and he found his meal placed before him. He began to weep when his secret conversation was suddenly closed. It is said that Moses gained the power of secretly talking with God when he was in fast of consequitive forty days.

BENEFITS OF HUNGER AND HARMS OF OVER-EATING

The Holy Prophet said: 'Fight your passion with hunger and thirst.' You may ask wherefrom this good of hunger comes and what is its cause though it gives trouble to belly. This statement is like the word of a man who thinks, after getting the benefit of a bitter and distasteful medicine that a bitter medicine gives benefit. Benefit arises not from bitterness of the medicine. A physician knows the effect of such a medicine. Similarly the

sages and saints among the learned understand the benefit s of hunger. He who believes the truth of remaining hungry gets the benefit. God says: God will raise those in ranks who believe among you and those who have been given knowledge. The following ten benefits are obtained from hunger.

(1) Hunger makes the heart pure, conduct fresh and sight sharp. On the other hand, over-eating makes one lazy, heart blind and incurs heat in brain like intoxication, even it attacks the men of thoughts. As a result, the power of thoughts goes away. When a boy eats much, his power of memory becomes dull and he becomes a fool. The sage Abu Solaiman Darabi said: Remain hungry as it curtails passion, makes the heart soft and it gives divine knowledge therein. The Prophet said: Make the heart alive by little laugh, little food and make it pure by hunger. It will become then pure and clean. He said: Hunger is like lightning, over-eating is like cloud and wisdom is like the shower of rain. The Prophet said: Whose eats to his heart's content and sleeps much, his heart becomes hard. Then he said: There is Zakat of everything and the Zakat of body is hunger. The Prophet said: The thinking power of a man increases who keeps his belly hungry and his heart becomes sharp and strong. The sage Shibli said: I saw on the very day I remained hungry for pleasure of God that the door of my heart has been opened towards wisdom and knowledge in such a way which I did not see before. It is not a secret thing that the ultimate object of divine worship is to acquire such thinking power which takes to divine knowledge and true knowledge of everything. Eating with satisfaction is an obstacle to that object and hunger opens its door.

Divine knowledge is a door to paradise. So it should be unlocked by hunger. For this reason, Luqman advised his son: O darling, when you fill up the belly with food, thinking power falls asleep, wisdom becomes idle and the bodily organs abstain from divine service. Hazrat Abu Yezid Bostami said: Hunger is like a cloud. When a men feels hungry, heart then showers rain of wisdom. He said: Hunger is the light of wisdom and eating with satisfaction keeps God at a distance. Love for the poor and nearing them bring God near. Don't eat to your heart's content, it will extinguish the light of wisdom from your heart Hurs wander about a man who passes night with little food up to morning.

(2) Hunger makes the heart soft and pure and therewith the sweet taste of Zikr and Monazat is felt. How many a men of Zikr makes Zikr by tongue without the attention of mind, so that the heart does not find taste therein as its effect does not fall in soul. It's taste is found in hunger. The sage Abu Solaiman Darani said: When my back becomes attached to my belly, I get taste in divine service. The saint Junaid said: The hope of one who wants taste in Monazat by placing the dish of food between him and his breast will not meet with success. He also said: When the belly becomes hungry and thirsty, the heart becomes soft and clean. When it becomes satisfied with food, it becomes blind and hard. When the heart finds taste in Monazat or invocation, it becomes easy to think about God and divine knowledge increases.

(3) Another benefit of hunger is the breaking of heart which produces modesty. Pride and enjoyments are removed by hunger. A man does not understand the power and glory of God till he does not feel absolutely helpless and sees darkness all around being unable to gather food and drink and till he realises power and might of God and becomes modest and submissive to Him. When all the treasures of the world were presented to the Prophet, he rejected them all and said: Rather I prefer to remain hungry one day and take food the next day. On the day I remain hungry, I shall be humble with patience and on the day I take food, I shall be grateful. In short, belly and sexual passion are the doors of Hell and their root is eating with satisfaction. Humility and break of heart are the doors of Paradise and their root is hunger. He who closes up the door of Hell opens then the door of Paradise as these doors are facing the east and the west. If one comes near a door, he goes distant from another.

(4) Another benefit of hunger is not to be forgetful of God's punishment. In case of satisfied eating, one forgets the pangs of the hunger. Once Joseph was asked: Why do you suffer from hunger though there are the treasures of the kingdom in your hand? He replied: In case of eating with satisfaction, I fear I may forget the sufferings of the hungry and the poor.

(5) Another benefit of hunger is that the propensity of committing sin is brought under control. Hunger arrests the greed for committing sins and controls the propensities of evils. The root of all sins is greed and physical strength and the root of

these two is satisfied eating. So little quantity of food weakens these things. To acquire power to control passion is the root of all fortunes and to submit to passion is the root of all misfortunes. The turbulent animals can be brought under control by keeping them hungry. Similarly the unruly passions can be brought under control by hunger. A certain sage was asked: you have grown old. Why don't you take care of your body? Your body is getting black. He said: The body runs for enjoyments and wishes evils. I fear it may throw me in to a deep ditch. I like more to give it trouble than that it should throw me into sins.

The saint Jun Nun Misri said: Whenever I ate to my heart's content, thought of sin arose in my mind. Hazrat Ayesha said: After the demise of the Prophet, the first innovation that has come into being is eating with satisfaction. Hunger is not only useful to suppress passion, but it can be called the touch stone of all useful things. For this reason, a certain great man said: Of all the treasures of God, hunger is a valuable jewel. The lowest danger that can be averted by hunger is sexual passion, evil passion and passion of talk. A hungry man does not wish to talk much, he is rescued from backbiting, indecent talks and falsehoods. In case of satisfied eating, a man cannot control sexual organ. If he can control it for fear of God, he cannot control his eyes and mind and he does not get pleasure in invocation. A certain wise man said: If a sojourner towards the next world keeps patience by observing the rules of religion and eats for one year half belly full with bread only without any curry. God removes from him the evil thoughts of enjoying women.

(6) Another benefit of hunger is sleeplessness. He who eats to his heart's content drinks much, and he who drinks much sleeps much. As many as seventy truthful and pious men said unanimously: 'Excessive drining creates excessive sleep. Excessive sleep spoils life. Life is the most valuable thing of a man and so it is ruined by excessive sleep.

(7) Another benefit of hunger is that divine worship becomes easy. In case off excessive eating, one becomes lazy and idle and so divine service becomes difficult. The sage Sari Sakti said: I saw the saint Abu Zarzani taking drink of wheat dipped in water and asked him: Why do you take this trouble? I can recite Tasbih seventy times during the time taken by chewing bread of wheat

and for that I did not take bread for the last forty years. He thought that change of food is loss of time. So every breath of life is a valuable asset which should be utilized by collecting wealth of the next world. It is easy for one who has got the habit of for bearing hunger. The saint Abu Solaiman Darani mentioned six harms of eating with satisfaction. (1) Such a man does not get pleasure in invocation. (2) He can't remember the matters of knowledge and wisdom. (3) He loses the attribute of showing kindness to the people. (4) He feels difficulty in doing divine services. (5) Sexual passion and greed become strong in his mind. (6) When the worshipers are engaged in mosques, he is confined in privies.

(8) Another benefit of hunger is preservation of health and removal of diseases. A little quantity of food improves health and removes diseases. Excessive eating accumulate diseases in stomach and veins. The diseased man cannot do divine services, Zikr and pondering. Hunger removes all these difficulties.

Caliph Harun Rashid is reported to have called eminent physicians of his time of India, Byzantium, Iraq and Abyssinis and said to them: Give me such a medicine as can prevent all diseases. The Indian physician said: If you use black Ahliz, you will not be attacked with any disease. The Iraqi physician said: It is the medicine of white seeds of Helencha. The physician of Byzantium said: It is the medicine of Ahliz makes was most experienced said: The medicine of Ahliz makes the stomach narrow and creates a disease. The seeds of white Hellencha make the stomach soft and create a disease. They asked: What medicine have you got then? He said: What will not create any disease in my sight is this. Don't eat unless you feel hungry and lift up your hand when there remains a little hunger. They all said: You haven prescribed the right medicine.

A philosopher was asked imprisons of some physicians of the People of the Book about the following saying of the Prophet: One third of the belly is for food, one third for drink and one third for taking breath. He wondered at it and said: I have never heard of a more wise saying in the matter of little food than this and this must be the saying of a wise man. The Prophet said: Gluttony is the root of disease and restraint from food and drink is the root of cure. Teach the habit to which each organ is entitled. The physician was astonished to hear this saying of the Prophet. The

sage Ibn Salim said: No disease can attack a man except death who eats according to rules bread of pure wheat. He was asked: What are its rules? He said: To eat it after being hungry and to rise up before satisfaction. A certain experienced physician said with condemnation of excessive eating: The most beneficial of all foods which are allowed to enter the stomach is pomegranate and the worst is salt, yet salt in small quantity is better than pomegranate and the worst is salt, yet salt in small quantity is better than pomegranate in large quantity. The Prophet said: Fast and you will be healthy and the body will be cured of the diseases on account of sting, hunger and little eating and the heart will be free from the diseases of infidelity, self conceit and other diseases.

(9) Another benefit of hunger is little expense. If you practice little eating, a little expense will be sufficient. The belly of a man becomes heavy who eats to his heart's content. He thinks every day for earning foods and says: Today what shall I eat? He roams throughout the day in earning foods and then falls in to unlawful earnings and commits sins or he earns lawful things but faces dishonor. Little expense comes to my mind. The sage Ibrahim-b-Adham being asked about high prices of food stuffs, said: Give-up these food stuffs and make them cheap. The saint Sahal Tastari said: A glutton is condemned lazy in divine service, (2) if he is a trader, he is not safe from dangers, (3) if anything comes to him he does not do justice to himself. In a word, attachment to the world is a cause of destruction of a man and the cause of this attachment is belly and sexual passion, and the cause of sexual passion is full satisfaction of belly. Little eating removes all these evils. The Prophet said: 'Knock at the door of Paradise by hunger.' He who is satisfied daily with one piece of bread becomes free from want. He does not depend on the people, gets free from sorrows and sufferings and can engage himself fully in divine service and trade of the next world. He then becomes one of those of whom God said: There are men whom business and buy and sale can not divert from the remembrance of God.

(10) Another benefit of hunger is to be ended with the attribute of charity and of giving up self-praise. One who keeps himself hungry and thirsty removes the hunger and thirst of another with his own meal and gives in charity his excess food to the orphans and the poor. On the Resurrection Day, he will take

shelter under the shadow of his charity. What he eats is saved in privy and what he gives in charity is hoarded in his treasury. This is the gift of God. A man has got no wealth except what he stores up in his treasury by charity, what finishes after he eats and what gets old after he puts it on. So eat little. To spend in charity excess food is better than to eat with satisfaction.

Hazrat Hasn Basri recited this verse (33:72) I offered the Trust to the heavens and the earth and the mountains but they refused to undertake it, being afraid thereof but man undertook it. Then he said: God asked the angels to carry this burden. He asked them; Will you bear the responsibility of this trust? God said: If you make it beautiful, you will get rewards. If you make it ugly, you will be punished. They said: We shall not accept it. He then presented it to men who accepted it as they are prone to make oppression on soul and ignorant of Lord's order. By God, they are now selling that trust in exchange of money. Thereafter there are making beautiful houses but make their graves narrow. They are making their bodies therewith stout and strong but they are making their religion lean and thin. Once the Prophet saw a man with building belly. He hinted at it and said: If you had spent it on other affairs, it would have been better for you.

These are the ten benefits of hunger. Innumerable benefits come out of each benefit. So there is no end of the benefits of hunger. It is the most valuable asset for the next world. For this reason, a certain sage said: Hunger is a key to the next world and the door to asceticism. eating with satisfaction is the key to this world and the door to greed.

SOJOURNER IN THE PATH OF RELIGION: Those who wish the walk in the path of religion should observe the following rules to control the greed for food and drink. His first duty is that he shall not eat except lawful foods. If a man worships after eating unlawful food lives in a house built in the waves of sea. Besides this, there remain three duties to be observed in connection with food (1) quantity of meal, (2) time of meal, (3) and the kinds of meal.

QUANTITY OF MEAL: Litte food is good. A man should lessen his meal gradually and not at a time. There are four stages of meal according to the degree of piety. The first and the highest is the stage of a Siddiq or truthful man. He eats what is absolutely

necessary to upkeep his today. The saint Sahal Tastari said: A man can worship by three things life, intellect and strength. When a man fears loss of life and intellect, he should eat and if he then fasts, he should break it. It is the unanimous opinion of the learned men that it is better to pray sitting owing to weakness of hunger than to pray standing after eating with satisfaction. When he was asked about his quantity of food, he replied: My meal for a whole year cost me nearly three dirhams. One day I purchase wheat with one dirham, fine rice with one dirham and clarified butter with one dirham. After mixing them all, I make 360 small pieces. Every evening, I break fast with one piece only.

The second stage of meal consists of half 'mud' which is the general practice. Half 'mud' is equivalent to 25 tolas of food or ten morsels. This fills up nearly one-third of belly. The Prophet said: A few morsels are sufficient for a man. He recommended this quantity of food to be eaten. Hazrat Omar used to eat not more then seven to nine morsels. The third stage of meal consists of one 'Mud' or fifty tolas a day. It may fill up two thirds of belly. The fourth stage consists of meal of a little more than one 'Mud' per day. If a man eats in excess of this quantity, he commits the sin of extravagance of which God says: Eat and drink but do not squander 7:31. The fifth stage of meal is the general rule and majority partake of this quantity of food. They take much more than half a seer. They are often cheated by false hunger.

SIGNS OF TRUE HUNGER

(1) The first sign of hunger is the will to eat only rice or bread even though there is no curry. If there is no will to take rice or bread without curry, there is no real hunger. (2) The second sign of real hunger is that such a man licks the plate or dish of meal. It means that he does not allow any greasy or oily things in the dish to remain.

QUANTITY OF FOOD COMPANIONS AND SAINTS: It is true that the meal of a companion out of a party per week did not exceed one sa'a equivalent to $2\,^1/_2$ seers. When he ate dates or grapes, it rose up to one sa'a. According to this calculation, the quantity of their daily meal was half a mud or five sixteenth seers which filled up one third of the belly of each one of them. The companion Abu Zarr said: During the time of the Prophet, my food every weak was barley of one sa'a. Now you are eating fine

bread. You are now enjoying two curries in place of one at the time of the prophet. You have now got one at the time of the Prophet. You have now gotten dress for the day time and another dress for the night time. The daily meal of the inhabitants of Suffa was one Mud or five eighth seers for two.

TIME OF MEAL: There are four stages regarding the time of meal. The people of the highest stage take meal once in every three days or more. Some of them took no food even for forty days at a stretch. A party of saints reached that limit and they are the following: Muhammad-b-Omar, Abdur Rahmman-b-Ibrahim, ibrahim Taisi, Hajaz-b-Faresah. Hafsal Aref, Mushab-b-Sayeed, Solaiman Khawas, Sohal-b-Abdullah Tastrari, Ibrahim-b-Ahmed khawas. Hazrat Abu Bakr used to take meal once is six days, Abdullah-b-Jaber once in seven days and Abdul Zaoja once in seven days, Sufyan-b- Saori and Ibrahim-b-Adham once in three days.

Some learned men said: Some secrets of the unseen world are disclosed to a man who can remain without food for consequitive forty days. One of these sages, while passing by a Christian monk, invited him to accept Islam and to give up self conceit. There were much arguments between them over this matter. The monk said to him at last: Jesus Christ fasted forty consequitive days. This is a miracle indeed. Had he not been a Prophet, he could not have done so. The sage said to him: If I can fast for consequitive fifty days, will you accept Islam? The monk said: I shall accept Islam in that case. Thereafter the sage fasted for consequitive fifty days at a stretch. The sage said: I can fast ten days more. He then continued his fast for ten days more. The Christian monk was astonished at this and said: I did not think that any man can surpass Jesus Christ in this matter. Then he accepted Islam.

(2) **Second Stage.** In this stage, some pious men fast from two to three days consequitively. This can be done by habit. (3) **Third Stage.** The people of this stage take meal once a day. This is the lowest stage for a sojourner in the path of the next world. If anybody takes meal more than once in a day of 24 hours, it will be considered extravagance and eating with satisfaction. Such a person has got no hunger. It is far from following the ways of the Prophet. The companion Abu Sayeed said: If the Prophet took meal in the morning, he did not take it at night. If he took meal at

night, he did not take it in the morning. The Prophet once said to Hazrat Ayesha: O Ayesha, beware, don't squander. In case of two meals a day, there is squander. One meal in every two days is the lowest rank of the Sufis and one meal per day is the middle of the two stages. If anybody wishes to take one meal a day, he should take it after Tahajjud prayer and before morning prayer. In that case, the rewards of fasting by day and hunger by night are obtained.

Hazrat Abu Hurairah said: The Prophet never prayed Tahajjud like you. He stood so long in Tahajjud that his feet got swollen. He used not to take meal after Iftar as you do. He used to take meal of fasting at the time of Sehri only. Hazrat Ayesha said that the Prophet used to remain hungry up to the time of Sehri. Meal should be divided in to two. If it is said that two pieces of bread are sufficient, then one bread at the time of Iftar and another at the time of Sehri, should be taken. If meal is taken at the time of Sehri, hunger during the day does not become acute and Tahajjud prayed with peaceful mind.

(3) **Kind of food:** The seeds of wheat are the best of foods. Meat and sweet things are best and salt and condiment are worst. The middle kind of food is curries cooked with oil. The sage Ihya-b- Maaz said: O religious men appertaining to the class of the truthful, keep your passion now hungry for feast of the Paradise of Ferdous. For this reason, there are abundant rewards in giving up greed for even lawful things and the possibility of harms if they are enjoyed in full. The Prophet said: Those who eat fine flour are worst. It is not unlawful but the meaning of this Hadis is that if one is habituated to eating fine flour, he may fall to the attachment of the world which leads to sin. The Prophet said: Among my followers, those are worst whose goal is food of various kinds and fine dresses and who spend most of their times in useless talks. God revealed to Moses: O Moses, consider yourself as an inmate of grave. My remembrance will restrain you from greed and evil desires. The earlier sages feared for those who enjoyed delicious food and remained busy in satisfaction of their natural propensities.

Hazrat Omar restrained himself from drinking cold water mixed with honey. He said: Save me from the responsibility of its account. It has been narrated that once Ibn Omar fell ill and he wanted to enjoy fresh fish. After search, a fish worth one and a half

irham was brought to him. The fish was fried and was presented to im with bread. At that time a beggar came there. He ordered his ervant to give him the fish with the bread. The servant gave him one nd half dirham and did not give him the fish and bread. He rdered his servant to give the beggar the fish and the bread in ddition to the dirhams and said: I heard the Prophet say: God orgives the sins of one who denies himself a thing for which he as got greed to enjoy. The Prophet said: If you donot appease he hunger for a dog by giving it a piece of bread and a pot of pure ater, calamity will come to the world and its inmates.

Once news reached Hazrat Omar that Yezid, son of Abu ufiyan, remained busy in enjoyment of various delicious food. Ie said to his servant: When the meal of night is served before ezid, inform me at once. The servant informed him accordingly nd Hazrat Omar went to him and sat by his side. Hazrat Omar egan to eat with him. At first soup of meat was presented and hen came baked meat. When Yezid was going to take it, Omar aid to him: O Yezid, one food after another? By One in whose nd there is my life, if you give up the practices of the sages of the revious refugees, you will drift away from their path.

Yasar-Ibn Omar said: I never prepared for Hazrat Omar thin read made of fine flour. It has been said that the saint Otbatui olam used to eat flour pasted with water after it is baked in the un and say: One piece of bread and salt are sufficient and in that ase, fried meat and delicious food can be eaten in the next world. Iis maid servant once said to him: If you give me flour, I can repare for you bread after it is baked in fire and I can give you old water to drink. He said to her: O mother of so and so, I have riven out from me the dog of hunger.

Shaqiq-b-Ibrahim said: I met a Mecca Ibrahim-b-Adham vho was then weeping. On being asked the reason, he said: For he last 30 years, I have been desirous of eating Harirah (sweet hing) but I have restrained myself with great difficulty. Last ight when I was in sleep, I found a young man with a green pot n which there was Harirah. He said to me: O Ibrahim, eat it. I aid: I shall not eat it. I have given it up for God. He said: God has iven you to eat it. Then I began to weep and eat it.

The sage Malek-b-Dinar lived at Basra for 50 years. He did ot enjoy during this long period fresh and dried grapes. Hazrat

Musa Ashjeyi said: I had a desire for the last 20 years to eat bread of fine wheat but I did not enjoy it. The saint Abu Solaiman said: Salt is a thing of luxury. Hazrat Ali said If a man eats meat continuously for 40 days, his temper becomes harsh. A wise man said: Eating of meat continuously become like drinking of wine.

DUTIES AFTER MEAL: (1) When a man wishes to cohabit with his wife he should do it before he takes his meal. (2) It is better not to sleep after eating and drinking with satisfaction. Two harms arise in case of sleep after meal the habit of idleness and the heart becoming hard. (3) It is better after meal to hold conversation, to pray, to make Zikr as these are near expressing gratefulness. The Prophet said: Digest your food by prayer and Zikr and don't sleep soon after meal. If you do it, your heart will become hard. (4) The lowest duty after meal is to pray four rak'ats or to recite one hundred Tasbih or a portion of the Quran. When Sufiyan Saori ate with satisfaction at night, he used to pray throughout the night. When he ate with satisfaction at day time he used to pray and make Zikr. He said: Give full food to the belly of a Negro slave and exact from him hard work. He used often to say: Exact from him hard work after giving full food. Whenever you desire to eat some food or good fruits, you should take it in lieu of meal, so that you may gain strength. A wise man said: Don't eat being greedy for it. If you eat it, don't search for it. If you search for it, don't love it. To search for various kinds of food is greed. Don't allow your greed to follow all lawful things. Whatever food a man takes out of greed, he will be said therefor: You have enjoyed your good things in this word's life. You can fulfill your desire in the next world in proportion to your gibing up of greed and desire in this world. A wise man of Basra said: My desire disputed with me about eating bread and fish but I restrained myself from eating them. This continued for the last 20 years. When he died, man of Basra said: I saw him in dream and asked: What rewards has God given you? He said: I can't describe fully what rewards my God has given me. He entertained me first with bread and fish and I have been allowed to enjoy it every day without account. God said: Eat and drink in exchange of what you have lost in bygone days. The sage Abu Solaiman said: To give up a desire is more benefiting than fasting and praying for one year.

MEANS OF GAINING MODERATION IN EATING: Know, O dear readers, that the object of good conduct is to gain the middle path which is good in all actions and both the extremes are bad. What has been described above about the merits of hunger shows that no extreme is good. The secret of Shariat is that whatever is taken as a result of greed and low desire is the extreme in which there is harm. Shariat prohibited it firmly. Nature encourages eating with heart's content and Shariat prohibits it. When these two things stand face to face, the middle course should be adopted. When the Prophet came to learn that some of the companions prayed throughout the night and fasted throughout the day, he prohibited it. So it is good to eat with moderation as it does not cause heaviness of belly and prevents hunger. The object of food is to save life and to gain strength for divine services. A heavy belly obstructs divine services and acute hunger also prevents it. So it is better to eat food in such proportion as prevents hunger and also heaviness of belly.

Man should acquire the qualities of an angle and when these are a quarried he becomes like an angle. An angel is free from heaviness of belly and pangs of hunger. The object of man should be to acquire that position. The middle path is the best between hunger and over-eating. The Prophet said: The middle path of every action is best. God also says: Eat and drink and donot squander. When nature runs towards greed and low desires, it should be punished by hunger till it gives up passion and greed. The object of hunger is to curb all passions till they come to moderation and under control. A sojourner of the next world should therefore have no necessity of remaining hungry all along as the lash of hunger is not necessary for a siddiq or greatly truthful man.

PROPHET'S WAYS OF EATING: The Prophet had no fixed measure of food and fixed time. Hazrat Ayesha said: The Prophet used to fast in such a way that the people thought that he won't eat and drink and he used to fast in such a way that the people thought that he won't break it. He often used to go to his wives and say: Have you got any food? If they said 'yes' he took meal. Whenever any food was served before him he used to say: ' 'I have fasted' and then he broke his fast and ate it. One day the Prophet came out and said: I have kept fast. Hazrat Ayesha said

to him once: Hais has been presented to us. The Prophet said: I wished to fast, but now take it to me.

Sahal Tastari was once asked: What have done in the beginning of your religious life? He informed him about his divine services. He used to take little food. Sometimes he used to take olive fruits. He ate food for three years worth three dirhams. Being asked about the time of meal, he said: I eat without fixing any time or quantity of food. The sage Ma'ruf Karkhi used to eat whatever food, ordinary or delicious, was presented to him. He was asked: Your brother Bashar Hafi does not eat such delicious food. He replied: My brother is in chain of God-fear and I opened the door of Ma'arfat. I am a guests of my Lord. I eat whatever He gives me. I have got no power to take or to reject. Hazrat Omar saw his son Abdullah enjoying clarified butter, meat and bread together. He whipped him and said; Eat meat and bread one day and clarified butter another day, and bread and curry another day, and salt another day and bare bread another day. This is the middle path for you. Constant use of meal and greasy things cause extravagance. To give up meat for all times grows the evil of miserliness. The middle course lies between the two extremes.

SECTION 6

SEXUAL PASSION: There are two benefits of sexual passion. (i) satisfaction of intercourse and (2) preservation of mankind. The pleasure that is felt in sexual intercourse between a man and his wife is a little sign of his next worldly pleasure. If it were lasting, pleasure would have been strong as physical pain inflicted by force is great. The fear of Hell fire and the greed for pleasure and happens of paradise lead a man towards guidance. If a man would not have the taste of pleasure or pain, it would not have been possible. (2) The second benefit is preservation of mankind. But there is this danger in it that if it is not kept under control and exceeds limit his next world and this world are both destroyed. God taught us to say in this verse: O our Lord, don't inflict on us such duty as is outside our power. This power has been said to be sexual desire. God taught us to invoke: I seek refuge from the evils of night when it spreads darkness. This evil is explained by Ibn Abbas as the erection of male organ. The wise said: When the sexual organ of any man stands erect, two-third of his intellect goes away. This Prophet used to pray: I seek refute to Thee from the evils of my ears, eyes, heart, enjoyment and semen.

The Prophet said: A woman is the string of the devil. Once the devil appeared before Moses and warned him of three things-(1) Don't remain along with a woman in any place because I become the companion of a man and a woman who remain in a lonely place till I throw into the male the snate of the female and the female into the share of the male. (2) Fulfil your promise with God. (3) Spend the wealth you bring out for Zakat and other charities, as I become owner of that wealth which a man keeps separate for charities to the people but does not spend.

There are three stages of sexual passion-excessive, little and middle. In case of excessive sexual passion, a man loses his sense of right and wrong and enjoys any woman and thus destroys his religion and world. Such a man often takes recourse to medicine to increase his sexual passing. The is all the more dangerous. Such a man takes recourse to love-making of which the object is the satisfaction of sexual passion. The medicine for this is to control eyes and thoughts. The Prophet prescribed marriage for them and said: O young men, take recourse to marriage. He who is unable to do it, let him fast, as fast for him is castration.

FORNICATION OF EYE: The sin of the fornication of eye is greatest among the minor sins. He who cannot control his eyes cannot save his organ Jesus Christ said: Take care of your eye as it sows she seed of sexual passion in heat and that is sufficient for creation of danger. Prophet Ihya was asked: What is the source of fornication? He said: Eye sight and greed. The Prophet said: Eye sight is a poisonous arrow out of the arrows of the devil. God gives to a man who gives it up for fear of God such faith which gives satisfaction to his heart. He also said: There will remain no greater danger for the people after my death than women. He also said: Fear the world and women. The cause of first danger which came upon the children off Israil was women. God says: Tell the believers to control their eye sight. The Prophet said: Everyone has got a share in fornication. His two eyes commit fornication by sight. His two hands commit fornication by touch. His two feet commit fornication by walk. His mouth commits fornication by Kiss. His heart commits fornication by thought. His sexual organ commits fornication by translating it into action. Hazrat Omme Salemah said: When Ibn Makhtum, a blind man, sought

permission of the Prophet to see him, I and Maimunah were present there. The Prophet said: Screen yourselves. We said He is blind. He will not see us. He said: I f he does not see you, you will see him Some love the hurdles boys out of sexual passion which is more dangerous. A pious man said: There are three kinds of people-(1) one kind of people cohabit with boys, (2) one kind cast look out of passion, (3) and one kind do indecent deeds. So these are the dangers of eye sight.

DANGERS OF RICH WIFE: There are five dangers of a rich wife-(1) her dower is increased, (2) she makes delay in mixing with her husband, (3) her service is rarely found, (4) her expanse becomes more, (5) she cannot be devout for fear of losing her property. This is not the case in case a poor lady is married. A wise man said: A husband should have four things more than those of his wife, in default, his wife will look down upon him-age, stature being long, riches and pedigree. A female should have four things more than those of her husband-beauty character and conduct, piety and behaviour. Anything which creates forgetfulness of God is harmful. If a man can remember God more in an unmarried state, it is good for him. Once very rich man wanted to marry the saint Rabia Basri. She declined his offer saying: 'If God gives me wealth like yours or more than that, it is not better for me to be forgetful of God even for a moment.' There are medicines for controlling sexual passion. These are hunger, restraint of sight and engagement in some work or other. If no benefit accrues from these three methods, it is better to marry. For this reason, the earlier sages hastened to marry and got their daughters married without delay.

SECTION 8

Rewards of opposing passions. Know, O dear readers, that sexual passion is stronger in human mind than other passions and curbs intellect at the time of excitement. At that time, one runs after some affairs which are shameful. Few people can control it. Most people refrain from it owing to inability, fear shame and illness. There is no merit in it. If one has got ability to commit fornication an if there is no obstruction, he will acquire merit provided he commits no sin. This is the rank of the truthful. The Prophet said: He who refrains from committing sin even though he is enamored of love of anybody and dies in that condition keeping it secret, is a martyr. He also said: God will

give shade to seven persons under His Throne on· the Judgment Day on which there will be no shade except the shade of His Throne. One of them is he who refrains from satisfying the sexual desire of a beautiful woman coming from a respectable family when she calls him and says: I fear the Lord of the universe. In this connection, the story of Josep and Julaikha is a brilliant example. He refrained from satisfying the carnal desire of Julaikha, the wife of the king of Egypt.

Solaiman-b-Yasar was a beautiful man. Once a beautiful woman proposed to him to have sexual connection but he refrained and fled from his house leaving her therein. Solaiman said: in that night, I saw Joseph in dream and asked him: Are you Joseph? He said: Yet, I am Joseph who had sexual desire but you had no such desire. There is a more wonderful story. Once Solaiman started on pilgrimage from Medina with a companion. He alighted at a place called Abwa. His companion went to a market for purchasing food leaving Solaiman in the tent. One Arab woman came then to the tent and she was exquisitely beautiful and young: The woman said to him: I have not come to beg, I want only sexual enjoyment with a male. He said: The devil has brought you to me. Then he placed his head between his knees and began to weep bitterly. Seeing this pitiable condition, she put on her burqa and left the place. He then went to Mecca and made pilgrimage. One night he saw in dream Joseph and said: Your glory regarding the wife of the king of Egypt is wonderful. Joseph said: Your glory regarding the young woman of Abwa is more wonderful.

The Prophet said that three persons went on a journey. Taey took shelter at night to a cave of a hillock. Suddenly a huge stone fell over the youth of the cave and shut it up completely. They found darkness all around and there was no hope of getting out of it. So they recalled their good deeds to seek mercy of God. One of them said: O Merciful God, you know that I had a cousin sister who loved me dearly and I also loved her dearly. During the time of famine, I gave her 120 dinars on condition that she would agree to what I say. One day I found her alone and sought to enjoy her but she refused saying: Fear God, don't break my seal without God's order. Then I refrained from it. O God, if Thou knowest best that I refrained for Thy fear, shift the stone a little. The stone shifted a little.

So eye sight is the precursor of fornication. The control it is absolutely necessary. The root of all dangers is sight. The Prophet said: Thee first sight is for you but the second sight is against you. Alla-b-Jiyad said: Don't turn your look repeatedly over the sheet of a female as sight sows seed of sexual passion in mind.

Once a meat seller fell in love with a female slave of his neighbor. Her master one day sent her to another village for some work. Getting this information, the meat seller followed her and caught her on the way. She said to him: Don't do this. I love you more than you love me. Fear God. Then he became repentant and went on his way. When he was thirsty he found no warer. Finding a man, he said: Let us both pray to God for rain. The m,eat seller said: I will pray and you will call Ameen (be it so). So they began to pray to God for water and soon a cloud appeared over their heads. When they became separate, the cloud followed the meat seller. On seeing this favour of God on him, his companion came there and asked him the reason. The meat seller narrated to him the story of his love for the female slave and how he controlled his passion.

CHAPTER IV

HARMS OF TONGUE

Know, O dear readers, that tongue is a great asset of a man and a wonder out of the wonderful creations of God. Though it is insignificant, its power is unlimited, its virtues are great and infidelity and faith do not find expression except through tongue. It is the last limit of sins and virtues. Tongue can express what has been related and what has not been created; the Creator and the created, the known and the unknown. Tongue explains what intellect brings in mind, whether truth or untruth. Tongue may be said to be the agent of intellect. No other organ has got such power to express the mind. The sight of eye extends only to figures and colours and not to any other thing. Ear has got power over only sounds and not to any other thing. The power to tongue is, however, unlimited. It has got power over good and bad. The dangers of tongue are useless talks, quarrels, disputes, rebukes, scolding, harsh words, curse, false speaking, backbiting, self praise etc. We shall proceed to discuss them one by one.

MERITS OF SILENCE: The dangers and harms of tongue are many and there is no rescue, from them except silent. For this reason, Shariat recommends it. The Prophet said : He who keeps silent gets salvation. He also said : Silence is a rule and few people can observe it. The father of Sufiyan asked the Prophet : O Prophet of God, give me such news about Islam which I shall ask nobody after you. The Prophet said : Say, I have believed' and stand on it firmly. I asked him : What matter shall I fear most. He hinted with his hand at the tongue. Oqbah-b-Amer said : I asked : O Messenger of God, how can I get salvation ? He said : Hold your tongue, make your house spacious and repent for your sins. The Prophet said : If a man can give me guarantee of the things placed between his two cheeks and his two thighs, I can give him guarantee of paradise. He said : He who is safe from the harms of his belly, sexual organ and tongue is safe from all troubles. For these three organs, majority of the people are destroyed. The Prophet was asked about a great viture which admits one to paradise. He said : Control of two hollow things- mouth and sexual organ. He meant tongue by mouth.

Hazrat Muaz-b-Jabal said : I asked : O Prophet of God, shall we be punished for what we utter ? He said : O Ibn Jabal, your

mother be heavy with you, will a man be overturned in hell over his nose except for harms of his tongue ? Abdullah Saqafi said : I asked : O Prophet of God, what matter do you fear for me? He caught his tongue and said : This. Hazrat Muaz asked : O Prophet of God, what action is best ? The Prophet drew out his tongue and placed his finger on it and said : The faith of a man does not become alright till his mind does not become so, and his mind does not become alright till his tongue does not become so. He from whose harm his neighbour is not safe will not enter paradise. The Prophet said : He who is pleased with Islam shall take to silence. He said : When a man rises from bed, his limbs get up and rebuke his tongue. In other words they say to his tongue, fear God regarding us, because when you are alright, we are alright and when you are wrong, we are wrong.

Once Hazrat Omar saw Harzat Abu Bakr drawing out his tongue and asked him : O Caliph of the people, What are you doing ? He said : I drags me to the place of destruction. The Prophet said : There is no such limb of body which will not con plain to God about the harsh treatment of tongue. Harzat Ibn Masud said that the Prophet had said : Major sins of a man accrue from his tongue. The Prophet said : God keeps the hidden things of a man secret who controls his tongue. God saves one who keeps his anger under control. God accepts the excesses of one who shows excuse to God.

Once Hazrat Muaz asked the Prophet : O Prophet of God, advise me. He said : Worship in such a way as if you see God and consider you as one of the dead. I shall let you know a more important thing than this if you like. He then hinted with his hand at the tongue. Hazrat Safwan-b-Solaman was once asked by the Prophet : Shall I not inform you about the easiest divine service and the most comfortable thing to body ?—Silence and good conduct. The Prophet said : Let one who believes in God and the next world speak good or remain silent. The Prophet said : May God show mercy on one who acquires rewards by talk or remain safe by keeping silent. Jesus Christ was once asked : Teach us such thing by virtue of which we can enter paradise. He said : Don't talk. They said : We shall not be able to do it. He said : Then don't talk except good. Hazrat Bara'a-t-Azeb said : O Prophet of God, teach me such a thing by viture of which I can enter paradise. He said: Give food to the hungry, drink to the thirsty, enjoin good and prohibit evil. If you can not do it, don't

hold talk except good. The Prophet said : Save your tongue from talks except good. The Prophet said : Save your tongue from talks other than good, you can then defeat the devil. He said : God is near every utterance of a man. So let him take care of what he utters. He said : When you see a believer keeping silent and grave, come to him, as there is wisdom in him. The Prophet said : Men are divided into three classes-looters of war booties, talkers of useless things and those who are safe. A looter of war booties is one who makes Zikr of God. A safe man is he who remains silent. A useless talker is one who holds unnecessary talk. The Prophet said : The tongue of a believer keeps behind his tongue. The tongue of a hypocrite keeps in front of his mind. When he wishes to talk, he sends it through his tongue without any thinking. Jesus Christ said : There is ten portions of divine service, nine of which are in silence, and the remaining one is in loneliness. The Prophet said : He who talks much commits blunders. He who blunders much commits many sins. For one whose sins are great, Hell fire is good.

Caliph Omar-b-Abdul Aziz said : He who remembers death much, remains satisfied with little. He who counts his words in his actions talks little. A wise man said : Silence gives two benefits to a man—safety of religion and knowing of friends. Hazrat Hasan Basari said : Once many people were talking in the assembly of Caliph Muwaytah. The saint Ahna-b-Qais only remained silent. He said to him : O Abu Bakr, what is the matter with you? Why are you not talking ? He said to him : If I talk lie, I fear God. If I tell truth, I fear you. The sage Mansur-b-Malaz used not to talk after Isha prayer for forty years.

FOUR KINDS OF TALK: (1) One kind of talk is always beneficial, (2) one kind of talk is always harmful, (3) one kind of talk is mixed with harm and benefit. (4) and one kind of talk has got no harm or benefit. As to the talk which is always harmful, it is essentially necessary to remain silent therefrom. As to the talk which is mixed with harm and benefit, it is necessary to remain silent therefrom. The talk which has got no benefit or harm is useless. Three fourths of the talk of fourth kind are useless except only the remaining one-fourth. There is fault in this one- fourth also as it can not be distinguished whether there is therein any secret show, back-biting, excessive talk etc. The Prophet said : He who remains silent gets salvation.

TWENTY HARMS OF TONGUE

(1) **Unnecessary talk:** The best condition is to save the tongue from back-biting, falsehood, show, quarrels, disputes etc. There are such words, therein which are not beneficial and which do harm to others. If you hold useless talk, you lose time and you shall have to render accounts for useless talks. If you are engaged in thoughts about God by giving up useless talks, God's inspiration may suddenly come in your soul. If you read Tasbih, Tahlil and other invocations in lieu of useless talks, it is better for you. If a man remains busy in lawful things after giving up Zikr of God, it does not do him any benefit, because even though he does not commit any sin, he is in loss as he loses the merits of God's remembrance. The silence of a believer is good thought, the sight of a believer is a sermon and the talks of a believer are nothing but remembrance of God. This is the basis of a man's wealth. When he spends his words without necessity and does not acquire virtues for the next world, be spoils the basis of wealth. The adorment of Islam of a man is to give up what does not do any benefit to him. Another Hadis of a more harsh nature has come in this connection. Hazrat Anas reported : A young man was martyred at the battle of Uhud. We found then on his belly stones tied up. It seemed that he had tied up the stone for preventing hunger. His mother was saying : O darling, you have entered paradise with a cheerful mind. Then the Prophet said : Who will inform you whether he held useless talk or was miserly regarding a matter which did not do him any harm." It means that accounts of such small matters will also be taken in the next world.

There is another Hadis that the Prophet went once to see Ka'ab who was in sick-bed. His mother said when he expired : O Ka'ab, there is paradise for you. The Prophet said : Who will inform you whether Ka'ab uttered such words of which he had no necessity or was miserly with such a thing which was not necessary for him. The Prophet once said : The man who will come now by the door is an inmate of paradise. Then it was seen that he was Abdullah-b- Salam. The companions gave him the good news and asked him : What good works have you got for which you have gained this rank ? He said : I am very weak. I pray to God for sound soul and for giving up of what is not necessary for me. Hazrat Abu Zarr said : The Prophet once said to

me : Shall I not give clue to you to such an action which is light for body but heavy in the Balance ? I said : Yes, O Prophet of God. He said : Silence, good conduct and giving up unnecessary things.

Hazrat Ibn Abbas said : To me, five things are dearer than saving money. (1) I give up such talk as is of no use to me as it is unnecessary and I am not safe from the fear of its sin. (2) I don't utter such word as is not useful to me until I find suitable place for it as there is harm in many useful talks if they fall in improper places. (3) I don't argue with the man who is patient and with the fool, because if I argue with the patient man, it incites him to anger, and if I argue with a fool, he gives me trouble, (4) As I like that my friend will speak of me in my absence, so I like that I shall speak of him when he remains absent from me. As I like that my friend should forgive me, so I like that I should treat well with him. (5) I should do an action like the action of the man who knows that he will get rewards for good deeds and punishment for sins. Loqman was once asked : What is you wisdom. He said : I don't ask what I know and I don't utter what does not do me any benefit.

Hazrat Omar said : Don't dispute about what is unnecessary. Keep your enemy distant from you and be careful of all persons except faithful friends. Without God fear, nobody can become a faithful friend. Don't keep company with the sinners as there is fear that you may commit sins. Let them not enquire about your secrets. Consult with the God fearing people in all your affairs.

Useless talks are such talks which, if uttered, donot cause any benefit and do not do harm in this world and in the next. There are three reasons for not holding useless talks—(1) to be eager to know of which there is no necessity, (2) to enjoy talk with one with the object of loving him and (3) to pars time with useless talks. The remedies of these three things are the following. The remedies are based on knowledge and action. It must be understood that death is standing in front and that every word uttered will be accounted for. Every breath is a valuable asset. This is the medicine based on knowledge. The remedy based on action is to adopt silence.

(2) Second Harm of Tongue: The second harm is excessive talk. This means to utter such words as are of no use and to hold such talks as are of no use. Necessary talks can he held in short. If

one sentence is sufficient, second sentence is unnecessary, thought it has got no sin. The sage Ata said : Your predecessors used to hate too much talks. They used to consider talks as superfluous except talks on the Quran, Sunnah of the Prophet, enjoying good and forbidding evils and necessary talks for earning livelihood. The Quran says : There is careful guard of what he utters—50 ; 18. There is no limit of superfluous talks, but there is no good in most of their secret talks except in the talk of one who enjoins charity or good deeds to make compromise between men. The Prophet said : His is blessed who restrains his tongue from superfluous talks and spends out of his excess wealth. Hazrat Hasan Basari said : He who talks much talks much falsehood. The sins of one who has got enormous wealth are great. He whose conduct is bad punishes his soul. Once a man came to the Prophet and praised him much. The Prophet said : There is nothing between them which can prevent your words. He said : Nothing worst has been given to man tan long talk. The sage Ibrahim said : Two conducts destroy a man—enormous wealth and too much talks.

(3) **Third harm of tongue:** This is useless talk in untrue matters and to spend talks in actions of sins : for instance to state the beauties of a woman, to tell about assembly of drinking wine, to praise the sinners, to discuss the some forts of the rich, to narrate the oppressions of the kings and rulers. These are all unlawful talks. To hold unnecessary talks and to talk much about necessary things should be given up though they are not unlawful. So don't hold talk except on good of this world and the next. The Prophet said : A man may hold such God pleasing talk the result of which may not be known to him but God writes His pleasure therefor up to the resurrection day. A man can hold such talk to displease God of which the result may not be known to him but His displeasure therefor may be written for him up to the resurrection day. The Prophet said : A man utters such a word which excites laughter of the people of an assembly and he throws himself thereby to such distance as that of the polestar. He also said : The man who holds useless talks about sins for most part of time will be a great sinner not he resurrection day. This is supported by the following verse : We used to hold useless talks with the talkers God then revealed : Don't mix with them till they hold other talks or else you will be like them. (2) Another harm of tongue is quarrels and siputes which are unlawful. The

Prophet said : Don't quarrel with your brother, don't but jokes with him and don't break promise with him. He said : Give up protest as you will to understand its contrivance and you will not be safe from its dangers. He who keeps away from disputing a false thing will have a place built for him in the middle of paradise. The Prophet said : The first thing which my Lord promised me and the first thing which He prohibited me is idol worship and to dispute with the people after drinking wine. He also said : God does not misguide a people after they are guided except for quarrels and disputes. He said : The faith of one not known does not give up dispute knowing his opinion as true. He said : The faith of a man is known who has got in him six qualities—(1) to fast in summer, (2) to strike with sword the enemies of God, (3) to pray in haste in days of tempeat, (4) to bear patience in dangers and difficulties, (5) to complete ablution even against will, (6) and to give up quarrel knowing it to be true. Hazrat Jubair said once to his son : Don't dispute with the people about the Quran, as you will not be able to make them under and. Hold fast to the ways of the Prophet. Caliph Omar-b-Abdul Aziz said : He who presents his religion with the object of making quarrels, changes his opinion most. A certain wise man said : God does not misguide a people after guidance except for quarrels and disputes. Imam Malek said : To dispute about religious mattes does not appertain to religion. He said : Dispute makes the heart hard and generates hatred. Luqman said to his son : Don't dispute with the learned. If there is dispute with anybody, it is compensated by two rak'ats of prayer. Hazrat Omar said : Don't acquire knowledge for three objects—(1) to dispute by learning, (2) to take pride by learning, (3) and to show learning to the people. Don't give up learning for three reasons—(1) to feel shame to acquire learning, (2) to get leisure for renunciation of the world, (3) and to remain satisfied with ignorance.

Jesus Christ said : The beauty of one goes away who speaks too much falsehood. The gentle manners of one goes away who disputes with the people. He whose thoughts are many is attacked with illness. He whose conduct is bad punishes his soul.

(5) Disputes about wealth and properties: Another harm of tongue is disputes about properties. The Prophet said : The greatest object of hatred to God is he who holds greatest disputes

about properties. He said : Who disputes about properties with another out of ignorance, remains always in the displeasure of God till he becomes silent. A certain wise man said : Don't dispute about properties as it destroy religion.

It is true that it is lawful to give proof of one's right to properties and to give up their exaggeration. It is also pardonable to hold the tongue in the middle path in disputes about properties. Dispute straightens the breast and arouses anger. It is better to use sweet words in dispute and not to use harsh words. The Prophet said : Sweet words and feeding will give you peace in paradise. God says : Speak sweet words with the people. God says : If you are entertained with Salam, return it with better salutation than it or like it. The Prophet said : There are rooms in paradise whose inner sides are seen from their outer sides and outer sides are seen from their inner sides. God prepared them for those persons who give food and are humble in talks. The Prophet said : Sweet word is a charity even a seed : Keep the Hell at a distance by giving in charity even a seed of grape. If you are unable, then keep it distant by sweet words.

(6) To make ornamentation in talks: Another harm of tongue is to make ornamentation in talks, to disclose oratory and to gi e lectures with ornamental words. The Prophet said : I and my God- fearing men among my followers are free from artificiality. He said : Of all the persons among you, the object of the greatest wrath to me and the most distant from my assembly is he who holds useless talks, makes ornamentation in talks and adopts artificiality. The Prophet said : Those who grow eating various delicious foods, put on various dresses, eat various delicious dishes and talk with ornamental words, are worst among my followers. He said : Beware, those who make exaggeration in talks are ruined. He recited it thrice. Hazrat Omar said : Eloquent in talks is attended with the eloquence of the devil.

(7) Obsecene and bad tooks: These talks are prohibited. Some of these talks are impurities. The Prophet said : Give up obsecene talks, as God does not love obscene and excessive talks. The Prophet prohibited to rebuke the unbelievers who were killed in the battle of Badr. He said : Don't rebuke those dead unbelievers, as these do not reach them, but give trouble to those who are alive. Beware, bad talks are objects of barred. He said :

Those who are prone to backbiting, excessive cursing, obscene and excessive talks are not true believers. He said : Four persons will give trouble to the inmates of Hell. They will be running between hot water and fire and proclaim their sorrows. One of them will be such from whose mouth pus and blood will come out. he will be asked : Why is this condition of yours ? He will say : I used to hold obscene and evil talks and take pleasure therein like that of cohabitation, and for that I am getting this punishment. The Prophet said to Ayesha : O Ayesha, if obscene talk could have taken the figure of a man, its figure would have been ugly. He said : To hold obscene talk and to make narration are two branches of hypocrisy. Narration means to disclose secret talks which is unlawful. It means also to make excesses in narration and to make ornamentation adding false thing. The Prophet said : Obscene talk or unnecessary talk does not appertain to-Islam. He who is best of all in character and conduct is best of all in Islam. The sage Ibn Mysarah said : The figure of a man who talks-obscene things openly will be that of a dog on the Resurrection Day. Ahnaf-b-Qais said : Shall I not inform you of a dangerous disease—bad conduct and obscene tongue.

LIMIT OF OBSCENE TALKS: Hazrat Ibn Abbas said: God is shameful. He mentioned about sexual intercourse by the word 'touch. There are many obscene words which should not be said clearly. Ayaz-b- Hemar said: I asked: O Messenger of God, a man of my people rebukes me but he is lower than myself. Is there any obstacle of my taking revenge on him? The Prophet said: Two rebukers are devils. They tell each other liars and ascribe guilt to each other. The Prophet said: There is sin in rebuking a believer and there is infidelity in his murder. He said: Two rebukers remain upon their rebuke. Out of the two, sin falls on one who rebukes first. Even it falls on the rebukers if the rebuked person exceeds the limit. The Prophet said: He who rebukes his parents is cursed. In another narration, to rebuke parents is one of the greatest sins. The companions asked: O Messenger of God, is there any such man who rebukes his parents? He said: He rebukes the parents of another and the latter also rebukes his parents and this amounts to rebuking his own parents.

(8) **Curse:** Another evil of tongue is to curse anything, be it an animal or a man or a lifeless thing. It is condemned. The Prophet said: A believer does not curse another. He said: Don't curse

another with the curse of God, with His anger or Hell. Huzaifaf said: The curse of one on another among a people falls on the people. Once one of the Ansar women was passing riding on a camel by the side of the Prophet and cursed the camel. The Prophet then said: Take down the load from the camel and drive it out of the party as it is cursed. He said: I am as if looking towards the camel which was walking to end from among the people. Nobody approached it. Abu Darda'a said: If anybody curses a land, it says: Curse of God be upon the person who is the greatest sinner among us. Hazrat Abu Bakr was cursing one of his maid servants. The Prophet heard it and said: O Abu Bakr, a man of truth and a curser are together? It can never occur, by the Lord of Ka'ba. He repeated it twice or thrice. Then AbuBakr set free the slave. Then he came to the Prophet and said: I will do it no more. The Prophet said: The cursers will not be intercessors or witnesses on the Resurrection Day.

CURSE WHEN LAWFUL: Curse means to drive away a thing from God. This applies to the things which are already distant from God, such as infidelity, oppression, etc. It is lawful to curse the unbelievers and oppressors with such words as are permitted by Shariat. Three things are necessary for a curse - (1) infidelity, (2) innovation, and (3) great sin. Each of these three things has got three stages. The first stage is that curse is allowed in the general way, for instance, curse upon the innovators, curse upon the transgressors. The second stage is curse specially upon a people, as curse upon the Jews, upon the Christians, upon the bribe-takers, upon the fornicators, upon the oppressors. The third stage is curse upon a particular person which is unlawful, but it is lawful to curse a person whom the Quran or Hadis cursed, ford instance curse upon Pharaoh, curse upon Abu Jahl as they die upon infidelity but it is not allowed to curse an individual unbeliever at present as he may turn out to be a Muslim before his death. The Prophet once said to Hazrat Abu Bakr: O Abu Bakr, when you discuss about unbelievers, discuss it is a general way, because when you discuss about an individual unbeliever, his children will surely be enraged for their parents. So prevent the people from that. One Numan, a Muslim, drank wine for which he was whipped several times in presence of the Prophet. One of the companions then said:Curse of God on him. The Prophet said: Don't be a helper of the devil in the action of your brother. In another narration, the Prophet said: Don't utter

it, because he loves God and His Apostle. It appears then that to curse a man individually is unlawful. The prophet said: No man should tell another 'an unbeliever or a great trnasgressor' if he is not so. The Prophet said: If a man bears witness that another is an unbeliever, it reverts to one of them. If he is really an unbeliever, he becomes so. If he is really not an unbeliever, the man who calls him an unbeliever becomes himself an unbeliever. The Prophet said: I prohibit you to rebuke a Muslim or to be disobedient to a just ruler; and to rebuke a dead man is heinous. The Prophet said: Don't abuse the dead, as what they sent in advance reached them. The Prophet said: Don't abuse the dead. Those who are alive are troubled for that. He said: O people, save men in respect of my companions, my brethren and my parents. Don't abuse them. O people, when a man dies, narrate his good deeds.

(9) **Songs and poetries:** Another harm of tongue is songs and poetries. The good poetry is good and the bad of poetry is bad. The Prophet said: It is better to fill up the belly of a man with pus then to fill it up with poetry. In short, poetry is not unlawful if it does not contain evil or indecent words, as the Prophet said: There is wisdom in some poetry. The Prophet appointed the poet Hasan-b-Sabet to attack the polytheists and to praise Islam. Hazrat Ayesha narrated: One day the Prophet was sewing his shoes and I was seated by his side and eating bread. i noticed that sweat was coming out of his forehead and it was sparkling like jewels. He got tired and said to me: You have become tired. I said: O Prophet of God, I noticed at you and saw that from your forehead sweat was coming out and it was sparkling like jewels. Had the poet Abu Kabir Hazli seen you in this condition, he would have taken you as fit for his poetry. The Prophet said: O Ayesha, what does he say? I said: He composed these two verses:

Praised one is free from menses,
suckling and other diseases,
It seems that her face sheds
luster of lightning.

The Prophet kept what he had in his hand and kissed the forehead of Ayesha and said: God bless you You have not been pleased with me in proportion to what I have been pleased with you. When the Prophet divided the booties of Hunain after the battle, he gave 4 camels to poet Abbas Merdaş. He went away with a protest and demanded more through poetry:

Merdas's mind was not troubled at Badr and Siege,
he was satisfied with what he got at both.
But he returns to-day with a painful heart.

The Prophet ordered for him 100 camels and asked him: Do you talk by poetry? He said: I roam in poetries like ants and they sting me like the sting of ants. I can't keep but recite poetry. The Prophet smiled at his words and said: This desert Arab will not give up poetry till he gives up the camels of Hunain.

(10) **Laugh and jokes:** There is another harm of tongue, laugh and jokes. Basically these are not commendable but these are not harmful within limits. The Prophet said: 'Don't dispute with your brother ;and cut jokes with him. Excessive jokes and continued jokes are unlawful. If they are done continuously, they are included within sports and plays. Though sports and plays are lawful, yet to get habituated to them is condemned. Excessive jokes give rise to excessive laughters, excessive laughter makes the heart dead and sometimes creates hatred and destroys gravity and fear. When they are necessary, they are not condemned. The Prophet said: I cut jokes, but I don't say but truth. He said: A man utters talks to raise laughter of friends, but he takes himself down to Hell from heaven. Hazrat Omar said: The fear of one who laughs much is reduced. He who cuts jokes becomes light to the people. He who cuts jokes much, becomes well-known. He who talk much commits much faults. He who has got little shame has got much faults and less piety. He whose piety is less, has got his heart dead. Jokes keep away a man from the next world. The Prophet said: Had you known what I know, you would have wept much and laughed little. Eusof-b-Asbat said that Hazrat Hasan Basari did not laugh for thirty years. It has been said that the sage Abu Salma did not laugh for 40 years. Abdullah-b-AliYala said: You are laughing while your coffin is coming out of the building. Hazrat Ibn Abbas said: He who commits sin laughing will enter Hell weeping.

It is therefore condemned to be engaged in jokes and laughs. Smiling only is laudable. The Prophet used to smiles only. Sayyed-b-A's told his son: O dear son, don't cut jokes with any honourable man, lest he may hate you. Don't cut jokes with a man of dishonour, lest he becomes daring against you. Hazrat Omar-b- Abdul Aziz said: Fear God. Don't cut jokes as it creates

ill feeling and leads Quran. If it becomes difficult for you, discuss the lives of religious men.

The Prophet and his companions had under their control their jokes. They did not cut jokes except with truth. They did not give trouble thereby to anybody. They did not go to excess therein. Minor sins turn into major sins if one is accustomed to them. If one is accustomed to lawful things, it turns also into minor sin. Hazrat Anas said: The Prophet used to cut jokes with his wives. Once an old woman came to the Prophet who said to her: No old woman will enter Paradise. The old woman was weeping at this. Then he said to her: On that day, you will not remain old as God says: I shall create them a new and make them young. Hazrat Zaid-b-Aslam said: Once Omme Ayman came to the Prophet and said: My husband calls you. The Prophet said: Who is your husband? Is he not your husband who has got whiteness in his eyes? The woman said: By God, the eye of my husband is not white. The Prophet said: Is there any man who has not got whiteness in his eyes?

(11) **Ridicule:** Ridicule is unlawful as it gives pain to the heart of another and thus he becomes sorry. God says: O believers, no people shall ridicule another people. Perchance the latter may be better than the former. No woman shall ridicule another woman. Perchance the latter may be better than the former. Ridicule means to neglect or hold in contempt another and to show his defects. It may be expressed in words and actions and also by wings and gestures. If it is done in one's absence, it amounts to back-biting.

Hazrat Ayesha said: I ridiculed one man. The Prophet said to me: By God, I don't want to ridicule another and commit such sins, God says: Alas, what is this book which omits not little or great without counting it. 118 : 40Q? Hazrat Ibn Abbas said by way of explanation of little things, as something said by way of ridicule. It shows that loud laughter is a great sin.

The Prophet said: The door of Paradise will be opened before one of those who ridicule men and he will be said: Come, come. Then he will come to be relieved of his troubles, but when he will come, it will be shut up against him. He also said: Don't ridicule one from whose belly wind with sound comes out. Why should you ridicule one who is led to do so as a call of nature? The

Prophet said: 'If a man accuses his brother for a sin from which he repented, he will not die till he commits that sin'. So if any man ridicules one with regard to his figure, conduct, writing, action etc, it will be unlawful.

(12) **To disclose secret talks** is unlawful as it gives pain to the mind of another. The Prophet said: When any man tells you something and asks you to keep it secret, it is a trust He said: It is a trust between you. Hazrat Hasan Basari said: It is a breach of trust if you disclose the secret talks of your brother. It is said that Hazrat Muwaiyah held a secret talk with Walid-b- Otba. He said to his father: O father, the commander of the faithful told me a secret thing. I think there is no fault in disclosing it to you. His father said: Don't tell it to me, as he who keeps the secret talk secret, keeps it under his control. When he discloses it, it goes under the control of another. I said: O father said: I don't want that you should humiliate your tongue by disclosing it. Then I informed it to the Caliph who said: O Walid, your father freed you from the slavery of mistake.

(13) **False Promise:** It is another harm of tongue as it wants to make promise in haste but it does not become possible to fulfil it always. As a result, it is broken. God says: O believers, fulfil promise. The Prophet said: Promise is like a parent. He said: Promise is a kind of debt or greater than that. God praised Hazrat Ismail about the fulfillment of his promise. He was true to his promise - 19 : 54Q. Hazrat Ismail one day promised to meet a man in a certain fixed place but the man did not come there according to his promise as he forgot it. Hazrat Ismail waited there for him for 22 days. When Abdullah, son of Hazrat Omar was about to die, he said: A Quraish wanted to marry my daughter. I gave him promise. By God, I shall not meet with God with three hypocrisies. I bear witness to you that I shall get my daughter married to him. Abdullah-b-Ali Khansah reported; I made a contract with the Prophet to feel a thing to him before his prophethood. I promised that I would take that thing to him in a certain fixed place but afterwards forgot it. On the third day I remembered it and after going there found the Prophet waiting there. he said: O young man, you have given me much trouble. I am here for the past three days for you. The Prophet used to say at the time of promise - 'perchance, possibly. Hazrat Ibn Masud did not make any promise without uttering Insha-Allah (if God pleases).

The Prophet said: He in whom there are three matters is a hypocrite even though he prays, fasts and thinks that he is a Muslim - (1) when he speaks, he speaks falsehood, (2) when he promises, he breaks it, (3) and when he is entrusted, he breaks it. The Prophet said: He in whom there is one of the four things is a hypocrite, till he gives it up - (1) when he speaks, he speaks falsehood, (2) when he promises, he breaks it, (3) when he is entrusted, he breaks it, (4) when he disputes over properties, he rebukes. Once the Prophet promised Abul Hysam that he would give him three slaves. He got three war prisoners and gave two of them to him and kept one to himself. Then his daughter Hazrat Fatema came to him and said: Don't you find in my hands the signs of crushing of mill? The Prophet said: What will happen of my promise to Abul Hysam? Then he gave him to Abu Hysam without giving him to Fatema.

One day, the Prophet was distributing the war booty gained in the battle of Hunain. Then a man came and said: O Prophet of God, a thing is due to me according to your promise. He said: That is true, want what you wish. He wanted eighty goats and one goat man. The Prophet gave them to him and said: You have wanted little. Look, Hazrat Musa said to the woman for whose enquiry the backbone of Hazrat Jospeh was found: You will get what you want. The woman said: 'I want that my youth be restored to me and that I can live in paradise in the next world with you'. She was made an example in Arabia. The Prophet said: If one has got the intention of fulfilling promise, it will not be broken if one proves another. In another narration: When a man promises with his brother and has got the intention to fulfil it but afterwards it is broken, he will not commit sin thereby.

(14) Falsehood. Another danger of tongue is false-speaking and false oath. These are great sins and heinous faults. In the first year of emigration, the Prophet said: Be careful of falsehood as it is the companion of the sinners and both will be in Hell. He also said: Falsehood is a door of hypocrisy. Hazrat Hasan Basari said: The people say that there is difference in open and secret words and actions and entry into and going out of hypocrisy, but the sin on which hypocrisy is built is falsehood. The Prophet said: If you narrate to your brother such narration which he believes for you but which you do not believe for him, it will be an act of breach of trust. The Prophet said: A man is enrolled near God as liar if he is

accustomed to false speaking and false discussions. The Prophet once was passing by two men. They were talking on sale of two goats and both were swearing. One of them said: By God, I will not sell it less than this price. Another said: By God, I will not give more than this price. One of them purchased the goat. Then the Prophet said: The sin of one of you has become compulsory. The Prophet said: Falsehood reduces provision. He said: The merchants are sinners. he was asked: O Prophet of God, has not God made trade lawful? He said: Yes, but the tradesmen commit sin by false oaths and speak falsehood.

The Prophet said: On the Resurrection Day. God will not speak with three persons, nor look at them - (1) one who seeks benefit in lieu of charity, (2) one who sells things by lies,. (3) and one who lets loose his trouser with pride. he said: If any man takes oath in the name of God and admits therein falsehood like the wing of a fly, a spot will remain in his soul up to the Resurrection Day. He said: God loves three persons _ (1) one who fights standing in the row of Jihad till he or his companions become victorious, (2) one who keeps patience at the harms of his neighbour till death or journey does not separate them both, (3) one who prays in a corner when he stays with a party of soldiers who travel and findings a good place takes rest or sleeps. God hates three persons - (1) a tradesman who takes false oath, (2) a proud poor man, and (3) a man who gives trouble.

Then the Prophet said: Alas for one, alas for one who speaks to arouse laughter of men and speaks falsehood therein. He also said: I dream that a man came to me and said: Rise up. I woke up with him, and then I saw myself between two men, one standing and another. seated. There was in the hand of the man standing one spear. Crooked iron of the spare was pierced through the cheek of one sitting and the man standing was pulling it with force. When his face came down upon his shoulder, it was pierced to his another cheek and he was pulling it till it also came down his shoulder. The continued. I asked him What is its reason. He said: This man is a great liar. Punishment in the grave will continue in such a way up to the Resurrection Day.

Abdullah-b-Asbat said: I asked the Prophet: O Messenger of God, can a believer commit fornication? He said: Yes, he can. I asked: O Prophet of God, can a believer be a liar? He said: No. Then he recited the following verse: Those who do not believe in

God's verses can fabricate falsehood. The Prophet used to invoke: O God, purify my heart from hypocrisy, my private parts from fornication and my tongue from falsehood. he said: God will not speak with three persons, nor will he purify them and there is grievous punishment for them: A bornicator who is old, a king who is a liar, and a beggar who is proud. He said: If God would have given me abundant wealth like these heaps of stones, I would have distributed them all amongst you. You would not have found me miser, liar and coward. He was speaking leaning against a pillar: Shall I not inform you of a great sin? Beware, it is to speak falsehood. The Prophet said: If a man speaks falsehood, his companion angel goes one mile away from him. The Prophet said: I will stand guarantee to you for Paradise if you take to six things. The companions asked: What are they? He said: (1) Let nobody amongst you tell a lie when he speaks, (2) Let him not break a promise, (3) Let him not break a trust when he is entrusted, (4) Let him control his eye sight, (5) Let him save his private part and (6) Let him prevent his hand. The Prophet said: There are for the devil antimony, scent and taste. Scent means falsehood, taste means anger and antimony means sleep.

Hazrat Omar said in a sermon: The Prophet said: standing amongst us in this place like my standing: Treat well with my companions and then with those who will come after them. Thereafter falsehood will spread, so much so that man will take oath and then say 'he has not taken oath', and he will bear witness and then say 'he has not witnessed. The Prophet said: He who attributes to me a Hadis knowing it to be false is one of the liars. The prophet said: He who appropriates the property of another Muslim unjustly by taking false oath will meet with the Almighty God while He will be displeased with him. The Prophet rejected the evidence of a liar. The Prophet said: A Muslim may commit other faults but there cannot be in him cheating and falsehood.

Hazrat Moses asked: O Lord, who is the best to Thee in divine service? He said: One whose tongue does not speak falsehood, whose heart does not commit sin and whose private part does not commit fornication. The wise Luqman said to his son: O dear son, be careful of falsehood, as falsehood is tasteful like the meat of sparrow but the evil of the liar will soon be disclosed. The Prophet praised truth and said: If you have got

four things, nothing will harm you even if you do not get worldly matters - (1) speaking truth, (2) keeping of trust, (3) good conduct and (4) lawful food. The prophet said: Stick to truth, as is it connected with religion and both are in Paradise. The Prophet said: I advise you to fear God, to speak the truth, to fulfil trust, to fulfil promise, to make salam and to be humble.

FALSE SPEAKING PERMISSIBLE IN SOME CASES: Know, O dear readers, that falsehood is not unlawful for its own sake but it is unlawful for the harm caused to the person with whom falsehood is spoken or harm to other persons. Sometimes false speaking becomes compulsory. The sage Maimun-b-Mehran said: In some places, false- speaking is better than speaking the truth. If a man runs with a sword to kill another person who enters a house, you should say on being asked about his whereabouts - I have not seen him. This is compulsory on you to tell this lie. To save a person from unjust oppression is compulsory. So to save him, false-speaking becomes compulsory. If then the truth is spoken, a life will perish in the hand of an oppressor. To say falsehood in a battle, to compromise between two parties and to preserve good will between two co-wives, false speaking is lawful. But one should be careful of falsehood even in these cases.

Hazrat Omme Qulsum said: The Prophet did not allows false speaking except in three cases - (1) to bring a compromise between two parties, (2) at the time of war, (3) and a husband speaking a lie to his wife and the wife speaking a lie to her husband. The Prophet said: He who settles disputes between two parties is not a liar. He speaks good or tries for good. The Prophet said: Every lie of a man is written, but the lie to bring compromise between two Muslims is not written. One man asked the Prophet: Shall I speak a lie with my wife! He said: There is no good in a lie. He said: Repeat it, shall I tell lie to her? The Prophet said: You have got no fault in it. Hazrat Omar said: If any women dislikes her husband, she should not express it to others, as habitation in a house is based on love. Man should live in love and amity in Islam. The Prophet said: Every lie of a man is recorded. The lie which he speaks in war is not recorded as war is a strategy. The lie which is spoken to settle the matters between two contending parties is not written. The lie which is spoken to settle the matters between two contending parties is not written. The lie which is

spoken to please wife is not recorded.Saoban said: There is sin in every falsehood, but there is no sin in that falsehood which benefits a Muslim or removes a harm from him. The Prophet said: He who commits fornication shall keep it secret with the secrecy of God, as to disclose an obscene act is also an obscene act. So every man should sometimes save his life, property and honour, even taking recourse to falsehood. If enquiry is made to you about a secret thing of your brother Muslim, your can deny it to preserve his honour. If a man has got more than one wife, he can tell a wife - I love you more. Two things should be weighed - truth and falsehood. If harm is caused more than benefit in case of speaking the truth, it may be avoided.

Words carrying dual meanings may be spoken incasè of a crisis. Hazrat Omar said: A man by uttering a dual word saves himself from falsehood. The following are the illustrations. The sage Mutarref was summoned once by the tyrant ruler Jiyad. He asked him: Why have you come so late? He used a word conveying dual meanings saying: After going from your Darber, I could not raise my side from bed. God now raised it up for me. The ruler was given to understand that he was ill. Mu'az-b-Jabal was Tahsbilder of Hazrat Omar. On his return from his station of office, his wife asked him: Have you brought anything as others bring many things? He said: I could not bring anything as there was guard with me. This guard means God. If any man came to enquire about Ibrahim in his house and if he did not wish to see him, he sent his maid servant to say: Enquire about him in the prostration place (mosque). The Prophet said: The greatest calumny is to claim another as father without his own father, to say that one has seen what he has not seen, or to say 'someone said what nobody said. He also said: He who narrates his dream in a false manner will be asked to bind two seeds of wheat on the Resurrection Day, but he will never be able to do it.

(15) **Back-biting:** Know, O dear readers, that there came numerous warnings in Shariat regarding back-biting. Many people are accustomed to back-biting and very few men are free from it. God says: Don't back-bite one another. Do you like to eat the flesh of his dead brother? Rather you abhor it - 49 : 12 Q.

The Prophet said: Wealth, life and honour of every Muslim are unlawful for another Muslim. God joins honour with wealth

and life. The Prophet said: Beware of back-biting as it is a more heinous sin than fornication. If a man commits fornication and makes repentance, God may accept his repentance, but the repentance of back-biting is not accepted till the back-bited man pardons him. The Prophet said: Don't hate one another, don't envy one another, don't sell over the sale to another, don't dispute with one another and don't back-bite one another. The servants of God are brethren to one another. The Prophet said: In the night in which I was taken to heaven, I passed by a pray of men who where scratching the flesh of their faces with the ends of their nails. I asked: O Gabriel, who are they? He said: They are those who used to roam with slander of the people and ruin their honour.

Solaiman-b-Jaber said: I came to the Prophet and asked him: Teach me such a thing which will benefit me. He said: Don't neglect a good deed even though it is small, even though it is so small as to pour water to the bucket of another from your bucket, even though it is so small as to meet with your brother with a good news and even though it is to back-bite one after he has gone from you. Bara'a-b-Azeb said: One day the Prophet gave us sermon, even the freed male and female slaves heard it from their houses. He said: O people, don't back-bite the Muslims - those who have brought faith by tongue but not by heart. Don't enquire into their secret things, because God will follow the secrets of a Muslim who enquires into the secrets of his brother Muslim, God dishonours one in his own house in whose secrets God enquires.

Jesus Christ got revelation: He who dies after repentance for his back-biting will enter last of all in Paradise. He who dies without such repentance, will enter hell first of all. Hazrat Anas said: The Prophet once ordered all his companions to fast and said: Don't break your fast before I order you. All the companions fasted. When the night came, a man came there and said: O Messenger of God, I have fasted. Now order me to break it. Thus one by one came to the Prophet and the Prophet ordered him to break fast. Then a man came and said: O Messenger of God, two women in my family fasted but they are not coming to you out of shame. order them to break fast. The Prophet turned his look from him and he again asked him. At this time he said: How have they fasted when they ate the flesh of men at day time? Tell them that if they fasted, they should vomit it. They then

vomited and suddenly a condensed clot of blood fell from their bellies. The Prophet said: By One in whose hand there is my life, if a drop of blood would have remained in their belly, Hell fire would have devoured them.

Hazrat Anas reported that the prophet once mentioned about interest and characterized it as a great sin and said: One dirham interest is more heinous to God than 36 fornications, but the greatest interest is to destroy the honour of a Muslim. Hazrat Jaber said: I was in a journey with the Prophet. He said while passing by two graves: These two persons are punished not for any great sin. One is punished for back-biting. Another is punished as he was not accustomed to cleanse after passing calls of nature. Then he took a fresh palm branch, divided into two and fixed one to each grave and said: So long as this branch does not become dry and remain fresh, punishment will be light on them.

The Prophet once ordered Ma'az to be killed by stoning for the crime of fornication. One man present said to another; Look, Ma'az is dying like a dog. The prophet then passed by a dead body with the two men and said to them: Eat the meat of this dead animal. They said: O Messenger of God, how can we eat the meat of a dead animal? He said: The rotten meat of your brother which you have eaten is more rotten and strenching than this flesh. Hazrat Abu Hurairah said: He who eats in this world the flesh of his brother, will eat that flesh in the next world. He will be said: Eat his flesh when dead as you have eaten his flesh when alive. Then he will eat it, chew it and swallow it. Mozahed explained some words in verse 104 - Homazatf means defamers among men and Lomajat means eaters of human flesh, that is the back-biters. Qatadah said: There are three kins of punishment of grave - (1) one kind of punishment is meted out for back-biting, the second kind of punishment is for taking the words of one to the ears of another, and the third kind of punishment is for breaking the rules of the calls of nature. The sage Hasan Basari said: By God, the effect of back-biting in the religion of Islam is the spreading of the boils of small-pox in body. A wise man said: We saw the former sages.They did not think that fast and prayer alone are divine service but they considered not to back-bite also as divine service. Hazrat Ibn Abbas said: When you wish to tell the people about the fault of your companion, you will first tell them of your own fault.

The sage Malek-b-Dinar said: One day Jesus Christ was passing with his companions by a dead dog. Then the disciples said: What a stenchy smell of this dead dog! Then Jesus Christ said: How fine is the line of its teeth. By this he dperecated to blame the dog and made them understand that there is nothing ugly in the creation of God.

MEANING OF BACK-BITING AND ITS LIMITS: Back-biting means to say anything to another about your brother in his absence which he does not like. This refers to physique, pedigree, dress, house, religion, behaviours and conduct and character. If you say of another that he is dwarf, he is long-statured and it gives him pain, then it is back-biting. If you say that he is a sinner, that he is of low birth, that he is a weaver in his absence, it will be back-biting. If you say: His conduct is not good, he is a miser, he is proud, he is a hypocrite, he is prone to anger, he is a coward, it will be backbiting. Mention was made of a woman to the Prophet that she fasts and prays but she gives trouble to her neighbour by her tongue. He said: This woman will got to Hell. At another time, it was mentioned to him that a woman is miser. He said: It is not a good talk. Once the Prophet asked. Do you know what is back-biting? The companions said: God and His Apostle know best. He said: To say what your brother Muslim does not like is back-biting. He was asked: If what I say is in my brother? He said: If it is in him, it will yet be considered as back-biting. If it is not in him, that will be slander. Once some companions said to the prophet: He is an unfit person. The prophet said: You have back-bited your brother. The companions said: O Messenger of God, we have said what is in him. He said: If what you say is not in him, it will be slander. Hazrat Hasan Basari said: There are three kinds of bad discussion about another - (1) back-biting, slander and false narration. There is mention of these guilts in the Quran. Back-biting is to say of a guilt which is in him. Slander is to say of a guilt which is not in him. False narration is to say what reaches you about another.

BACK-BITING BY MEANS OTHER THAN TONGUE: Know. O dear readers, that back-biting can be done not only by tongue but also by signs, gestures, hints, movements of body and writings. Every kind of back-biting is unlawful. Hazrat Ayesha said: To me a woman came. When she went away. I hinted with my hand to the prophet that she is dwarf. The prophet said: You

have back-bited her. Pen is like tongue and backbiting can be done by writing by pen. If a writer criticizes a particular man by writing, it will be back-biting him. It can be committed with reference to a dead man also. When any action of a man was disliking to the Prophet, he did not particularize that person but said in a general way: What will be the condition of the people who do such and such acts? The Prophet said:O The hearer of back-biting is included within the back-biters. If the hearer protests by his tongue, he will be exempted from its sin. If he cannot do it, he will think it bad in his mind. If he can shift from that place or change the topic, he will be exempted. The Prophet said: If a believer is dishonoured before any person who does not help him inspite of his ability to do so, God will dishonour him on the Resurrection Day before all creatures. He also said: He who protects the honour of a Muslim in his absence, it becomes the duty of God to perfect his honour on the Judgment Day. The Prophet said: If a man saves the honour of his brother Muslim in his absence, it becomes the duty of God to save him from Hell-fire.

CAUSES OF BACK-BITING: The causes of back-biting are many. We should narrate eleven causes out of them. Eight causes are applicable to all and three causes are applicable to the religious and special people.

The first cause is - **Anger.** If there is cause of anger in anybody, a man is engaged in saying about his guilts and there arises in his mind hatred for him. This is natural if he has got no religious connection with him. Sometimes he entertains hatred in his mind without mentioning it expressly. So anger stands as a cause of back-biting. The second cause is for pleasing the minds of friends and companions. The third cause is to shake off one's own guilts by back-biting others. The fourth cause is to get oneself free from guilt by attributing it to others saying: I would not have done it but for others. The fifth cause is to express the glory and praise of oneself thereby making another fool. He says: He is fool and powerless. The sixth cause is hatred towards another, the seventh cause is jests and ridicules and the eighth cause is to hold another in contempt.

THE CAUSES RELATING TO RELIGIOUS MEN. The three causes of back- biting in relation to religious men are very subtle and difficult and the devil paints them in good works. The first

cause is that when the people see some fault in the religious men they say that a particular religious man has got all qualities but he has got one fault. If they express that fault, it will be back-biting. The second cause is sympathy for the person backbited by saying: The affair of that unfortunate man has caused my anxiety. If he mentions his name, he will be back-biting him. The third cause is to express anger for God's sake on anybody mentioning his name. If his name is not mentioned, it will not be back- biting him.

MEDICINE TO RESTRAIN TONGUE FROM BACK-BITING: Know, O dear readers, that the medicine of back-biting is knowledge and action or a mixture of knowledge and action. The medicine of a disease is its opposite. There are two kinds of medicines of back-biting, general medicine and special medicine. The general medicine is that the backbiter should have this knowledge that in case of back-biting, he will fall in the wrath of God and that his virtues will be lost on the Resurrection Day for this cause as his virtue will go to the back-bited. Back-biting has been likened to eating a dead animal. The Prophet said: Back-biting consumes the virtues of a man sooner than the fire consumes a dry wood. One day a man said to Hazrat Hasan Basari: I heard that you have back- bited me. He said: You have not acquired such rank that I will give all my virtues to you. The Prophet said: He is blessed who cannot see the faults of others because he remains busy with his own faults. A man said to a wise man: O man of ugly face. He said in reply: I would have made it unlawful if it were in my head.

The special medicines of back-biting are as follows: In order to apply these medicines, the root cause of backbiting is to be searched. There are eight causes as described above and those causes shall have to be cut off. Anger is a cause which should be brought under complete control. If you are determined to take revenge upon a person out of anger, know that God will take revenge upon you out of anger for your back-biting as He has prohibited you from that. The Prophet said: Hell has got a door. He who causes the anger of God by committing sins will enter Hell through that door and nobody else. The prophet said: The tongue of one who fears God comes under control and his anger is also brought under control. He also said: If a man appeases anger though he has got right to express it, God will call him on

the Resurrection Day before all the creatures and say: Take whichever Hur you like. God said in one of the earlier scriptures: 'O son of Adam, remember Me at the time of your wrath, I will remember you at the time of My wrath. In other words, I will not destroy you along with others who will be destroyed.

The second cause of back-biting is to support the opinion of friends. Its medicine is to oppose the opinion of friends in the matter of back-biting a man. You should know that if you incur the displeasure of God by pleasing your friends, God will be enraged on you. So how can you give up God for pleasing your friends? The third cause is to show one's piety by back-biting another. The medicine is as described above. You should know that in that case God's wrath will fall on you and that you are courting destruction in the next world absolving yourself from guilt in this world. You should also know that you are losing all your virtues by back-biting. The fourth cause of back-biting is to consider oneself pure and disclose one's prestige and pride. The medicine of this is to know that your glory and dignity may vanish and the people may look down upon you. The fifth cause is envy. Its medicine is as follows: You should know that if you envy anybody for his riches and honour in the world, you will be burnt by the fire of envy in this world in addition to your being burnt in Hell-fire. You have taken thereby the punishment of Hell and are bereft of riches and honour in this world. You should know that his sins will fall on you and your virtues will go to him. The sixth cause is ridicule and jest. You should know that you have ridiculed a man in presence of some people, but you will be ridiculed before all the creatures in the next world. The seventh cause is express sympathy for the sin of another and thereby back-biting him. The eighth reason is to express astonishment at the conduct of another. It is a mockery which is an act of sin.

BACK-BITING BY MIND: Know, O dear readers, that to back-bite another by mind is unlawful like back-biting by tongue. This means evil idea or thought about a person. What suddenly arises in mind is pardonable. God says: O those who believe, if a transgressor comes to you with a news, ascertain its truth, lest you do injury to a people out of ignorance and then be repentant for what you have done - 49 : 6Q. So to support the evil is unlawful. The Prophet said: God has made unlawful the

life and property of a Muslim and to entertain evil thought about him. So evil thought is unlawful. It leads to entry into his secrets which is also unlawful. God says: Don't enquire about secrets - 49 : 14Q.

IN WHAT CASES BACK-BITING IS ALLOWED: The following six causes make back-biting lawful. (1) To narrate the faults of another in a trial. If a man complains against another before a judge regarding the latter's oppression, breach of trust or back-biting or any other fault, it is then lawful for him to narrate it before the judge. If he is really not oppressed or tortured, he will be considered as a back-biter and consequently sinner. The Prophet said: He who has got a right has got right to speak. He said: To make delay on the part of a rich man for payment of dues is oppression. He said: If debt is not paid, it is lawful to punish a rich man and mark his honour.

(2) To help to change one's evil deed. It is lawful to narrate the works of a sinner to bring him to the right path and to change his evil deed to such a person who is able to prevent that evil work by exercising power over him. Once news reached Caliph Omar that Abu Jandal began drinking wine in Syria. He wrote to him: In the name of God, the Most Compassionate, the Most Merciful, Ham Mim, this book was revealed from the Almighty, the Wise etc. 40 : 1Q. When he read this letter, he repented for his evil act. Hazrat Omar did not attribute the fault of back-biting to one who gave him this news.

(3) To seek legal decision. It is lawful to narrate the deeds of another to seek legal decision or law for remedy. For instance, one says: My father, my wife, or my son treats me like this. What is the remedy of getting out of it? Hinda, daughter of Utba, complained to the Prophet: Abu Sufiyan is a miser. He does not bear necessary expenses of myself and my children. May I spend anything in his absence? The Prophet said: Take such things as are necessary for you and your children. Hinda mentioned about miserliness and oppression of Abu Sufiyan, but he did not blackmail her for back-biting, as she had intention of taking decision.

(4) To warn a Muslim about one's harmful things. It is lawful to narrate the faults of another to save a Muslim from his injurious and harmful things. If you see a learned man to

frequent an innovator and fear this influence on him, it is lawful to disclosed his innovation and sin, but not for any other cause. Similarly if a man wants to engage a servant or to buy a slave, it is lawful to disclose his innovation and sin, but not for any other cause. Similarly if a man wants to engage a servant or to buy a slave, it is lawful to disclose his bad habit of theft or other crimes. If a man is cited as a witness by an innocent man, he may disclose the fault of his adversary. The prophet said: Do you consider bad to disclose the faults of a sinner? Disclose his faults so that people may know them. Disclose the faults in him, so that people may take precaution. The ancient sages said: There is no sin in disclosing the guilts of three persons - (1) a tyrant ruler, (2) a learned innovator, (3) and a shameless evil doer.

(5) **To call by a well-known surname.** There is no back-biting if a man is called by his well known surname, such as a lame man, a blind man. This is for identification and not from any evil motive.

(6) **To disclose bad deed of an evil doer.** To disclose the guilts of those who are accustomed to evil deeds openly is no sin, such as a male wearing female dress, a drunkard, a fornicator, or an oppressor. The Prophet said : There is no sin in back-biting a person who has shaken off the screen of shame from his face. Hazrat Omar said : There is no honour for a great sinner (meaning those who commit major sins openly). He who commits sins secretly should have the honour of his fault being kept secret. Hazrat Hasan Basari said : There is no fault in back-biting three persons — (1) one who is a slave of passion, (2) an open and well known transgressor, (3) and a tyrant ruler.

EXPIATION OF BACK-BITING: There are two modes of expitation of the sin of back-biting. (1) The back-biter will repent sincerely in mind and will be sorry for that. (2) Then he will seek pardon of the back-bited person being very humble. Hazrat Hasan Basari said : It is sufficient to seek forgivenesses for the back-bited person. There is no necessity to seek his pardon. He gives its support by the following Hadis : To seek forgiveness for one who has been back-bited is expitation of back-biting. The sage Mozahed said : The expitation of eating rotten flesh of your brother is to praise him and to pray for his good. To me, it seems that it is not sufficient. One is to seek pardon from the back-bited man in order to get himself absolved from the sin. The Prophet

said : He who injures the honour or property of his brother Muslim shall seek pardon from him before the Judgment Day comes. On that day his virtues will be taken. If he has got no virtues, the sins of the back-bited will be mixed up with his sins and they will be increased. Hazrat Ayesha said to another a out a woman—her border of cloth is long. It was considered as back-biting and for that she sought pardon of that woman. There is no alternative but to seek pardon if he is alive. If he is absent or dead, he should seek forgiveness for him. God says : Take to pardon, enjoin good and turn away from the illiterate. The Prophet asked. What is the meaning of this pardon. O Gabriel ? He said : God enjoins : pardon him who does wrong to you. Tie the connection of blood with one who severe it, give him who deprives you. Hazrat Hasan Basari said that a man said to him: A certain person back-bited you. He sent for him a bunch full of dried grapes saying : I heard that you sent your virtues to me a present. I send you in exchange this small present of dried grapes. I seek your pardon and I could not give its full exchange.

(18) **Cheating and slander.** God says in verse 68 : 11—A slanderer, going about will calumnies, hindering all good, transgressing beyond bounds etc.

The sage Ibn Mobarak said : Hammaz means an illegitimate issue who does not keep words secret. This shows that he who does not keep words secret and roams about giving news to ears is like an illegitimate son. God says in verse 104 : 1 Q — Woe to every scandal-monger and backbiter. The meaning of Homazat is one who roams with slander. God says : Bearer of fuel or scandal monger. God says : They broke trust with both. So they got no benefit from them from God—66 : 10 Q. This verse was revealed in connection with the wives of Prophet Lot and Noah. When any guest came to Prophet Lot, his wife gave this news to the people. Getting this news, they satisfied their lust with the guest. The wife of Noah said to the people : Noah is insane. The Prophet said : A slanderer will not enter Paradise. There is in another Hadis : Scandal monger will not enter Paradise. The Prophet said : To God, the dearest are those persons who ware best among you in conduct, whose minds are soft, who love and get love. Those are worst to God among you who roam about with slander, who create disturbance among friends and who roam about picking faults of religious men. the Prophet said : Shall I not inform you

of the worst of you ? The companions asked : O Prophet of God, tell us that. The Prophet said : They are those who walk with slander, create disturbance among friends and mix falsehood with the fulls of the pious men. The Prophet said : If a man gives hint to disgrace a Muslim unjustly, God will disgrace him in Hell on the Resurrection Day. The Prophet said : If a man uses a word in order to disgrace an innocent man in the world, it becomes the duty of God to burn him in Hell fire on the Resurrection Day. The Prophet said : He who bears witness against a Muslim which is not true in his case, should enquire into his place in Hell. The pious men said : For this slander one third of the punishment will be meted out in the grave. The Prophet said : When God created Paradise, He said to it : Talk with me. Paradise said : He who will enter me is fortunate. The Almighty God said : By My Glory and Honour, eight classes of men will not find place in you—(1) a habitual drunkard, (2) a lift-long fornicator, (3) a slanderer, (4) one who encourages his own wife and daughter to fornication,s (5) an oppressor, (6) one who swears blood-tie, (7) one who swears in the name of God 'I will do this work', but he does not do it.

Once there was a severe famine among the children of Israil. Moses then prayed many times for shower of rain, but there was no rain. God then revealed to him : There is a slanderer among you. He always tells the faults of one to another. For that I will not accept your invocation. Moses said : O Lord, show me that person, I will now eject him from our party. He said : O Moses, I prohibited you to make slander on a person. They then all repented and there was shower of rain.

It has been reported that a man crossed the path of fourteen hundred miles in search of a wise pious man and asked him seven questions—(1) what is heavier than sky, (2) what thing is more spacious than the earth? (3) what thing is harden than stone? (4) what thing is hotter than fire ? (5) what thing is colder than ice ? (6) what is richer than sea ? (7) who is more humiliated that an orphan ? The wise man reported to him serially—(1) slander of an innocent man is heavier than sky, (2) truth is wider than the earth, (3) the heart of an unbeliever is harder than that of a stone, (4) greed and hatred are hotter than fire, (5) the heart of man who does not remove the wants of relatives is colder than ice, (6) a contended heart is richer than sea and (7) the slanderer becomes more humiliated than an orphan when his action is disclosed.

WHAT IS SLANDER? Know, O dear readers, that the meaning of Namimah or slander is to take the faults of one to the ears of another, for instance, 'a certain man is speaking thus about you,' The man to whom it is communicated and the man whose fault is communicated both dislike it. A third person also does not like it, though it is expressed by hints, gestures, writings and by other means. But if benefit is done to a Muslim by diclosing it, there is no fault in it. For instance, if a man sees a thing of a man being stolen, he should bear witness. The hearer of this slander or defamation has got six duties to perform. (1) He should not believe the slanderer as he is a transgressor and sinner and his evidence is to be rejected. God says : O believer, if a transgressor comes to you with a news, test its correctness, lest you injure a people out of ignorance—49 : 6 Q. (2) He should prevent him from making defamation, advise him and say to him that it is a great sin. God says : Enjoin good, and prohibit evil. (3) He shall hate such person within mind for God's sake, as he is hated by God. To hate one whom God ha'es is compulsory. (4) He shall not entertain bad idea against his brother Muslim, as God says : Give up most conjectures as some conjecture is sin. (5) He shall not be busy in seeking the truth of that new, as God says : Don't spy. (6) He shall not disclose his defamation and say : Such a person told me such and such. It has been narrated that a person came to Caliph Omar-b-Abdul Aziz and said something to him against a person. The Caliph then said to him : If you desire. I will verify you a statement. If you tell lie, you are a great sinner according to this verse of God : If anybody comes to you with a news, verify it. If you tell the truth, you are a slanderer according to this verse—those who roam with slander—68 : 11 If you duster, I will pardon you. He said : O Commander of the faithful, I want pardon. I will never do it.

Hazrat Hasan Basari said : H who de'fames a man to you defames you also to another. It appears from this that wrath should be shown to the defamer and he should not be believed. The Prophet said : He is worst whose harms the people fear. He also said : One whb severse the tie of relationship will not enter Paradise. He was questioned : Who is the severer of connection. He said : He who severer connection from the people and he who defames. A man one day defamed a man to Hazrat Ali. Hazrat Ali said to him : O brother, I shall enquire about what you have said. We shall hate you if you tell the truth and punish you if you tell

sehood and pardon you if you want it. The man said : O mmander of the faithful, pardon me. Muhammad-b-Ka'ab s once asked : Which conduct of a believer is harmful to him? said : Excessive talk, disclose of secrets and belief in erybody's words. Mussb- b-Jubair said : To believe in famation is worse than defamation, as defamation shows the y but belief in defamation gives permission. He who shows path to a thing is not equal to one who admits it and gives rmission. So beware of slanderers and defamers.

Once a man sought permission of Calip's Solaiman to speak. rmission was granted and the man said : O Commander of the thful, some men defamed you. They purchased your world in change of their religion and gained your pleasure in earning e displeasure of God. They fear you in matters of God and does t fear God in your matters. So don't trust them for the trust hich God has given you and don't band over to them the thing hich God has given you to protect, as they will spread harm a nong the people and will destroy you by the help of their latives. Their aims are rebellion and slander, their means are ckbiting and defamation. You are responsible for their guilts d they are not responsible for your guilts. Their world will not good if they destroy your next world because the worst ception is that of a man who sells his next world in exchange of e world of another.

The wise Luqman advised his son : O dear son, I am giving u such admonitions which, if you stick to, you will not be eprived of influence : Treat well with the near and the distant nes, don't express your ignorance to the persons of honour and ishonour,save your friends, keep the tie of relationship with you elatives, save them from the deception of a slanderer and save ourself from one who wishes harm to you and to play deceit. Vhen you part away from your friends and they part from you, on't tell their evil and they also shall not tell your evil. A pious nan said : The root of slander is falsehood, envy and hypocrisy. hese three things are the root of disgrace.

The sage Hammad-b-Salmah said : A man purchased a lave. The seller said to the buyer : He has got no fault in him xcept one which is double-dealing. The buyer said : I am atisfied. Then he purchased him. After some days' stay with his naster, the slave said to his wife : Your husband does not love

you and he wants to purchase a slave-girl. I am telling you of a spell. When he falls asleep, take some hairs of his beard with a razor. I shall prepare with them such a spell that he will love you. He then went to the husband and said to him : Your wife does not love you and fell in love of another person. She may kill you if opportunity arises. One day, the master fell asleep and his wife went with a razor to take some hairs of his beard. When she was about to take them, he suddenly awoke and caught her with the razor and killed her. This news reached her relatives who came at once and killed him. Thus quarrels ensued between the triple of the husband and the tribe of the wife.

(17) **Hypocrisy.** Hypocrisy is another evil of tongue. It is to go to two enemies and introduce to each of them as friend and to hold one opinion with each of them. The sage Ammer-b-Yasar said that the Prophet had said : He who has got two tongues in the world will have two tongues in the next world. The Prophet said : You will see on the resurrection day the worst man near God with two faces. He will come to one party with one thing and to another party with another thing. In another narration he will come with one face to one party and with another face to another party. Hazrat Abu Hurairah said : A man having two faces will not be enrolled as a faithful man to God. Malek-b-Dinar said : I have read in the Torah : He who talks with his friend with two tongues and yet claims to be a trustee, God will destroy that tongue. The Prophet said : On the Resurrection Day, the worst men to God will be the liars, the proud, and those men who entertained hatred in the need of their friends. When they met his friends, they hated them. When they were called towards God and His Prophet, they came late and when they were called towards the devil, they came hurriedly.

It has been narrated that when a companion of the Prophet died. Hazrat Huzalfa did not say funeral prayer for him. Hazrat Omar then said : He is one of the companions of the Prophet, but you have not said his funeral prayer. He said : O Commander of the faithful, he is one of the hypocrites. Hazrat Omar said : I ask you : am I included among them ? He said : You are not a hypocrite, Nobody after you can be trusted.

(18) **Praise.** Another evil of the tongue is to praise. In some cases, praise is unlawful. There are six harms of praise, out of

which four harms fall on the praiser and two harms fall on the hearer of praise.

(1) **Faleshood is the first harm.** In case of too much priase, recourse must be had to falsehood. Khated-b-Medan said : If a man praises a ruler or such man as has not got that quality in him, God will raise him in such a way that it will be difficult for him to talk to the people with tongue.

(2) **Show** The second harm at the time of praise is show, as love is expressed by praise but it may not be in mind and he may not believe in all he says. Thus he shows a show or hypocrisy.

(3) The praised man is praised without knowing whether he has that quality in him. It is reported that a certain man praised another before the Prophet. The Prophet then said to them : You have severed the neck of your brother. If he hears it, he will not get salvation. Then he said : If you are to praise a man, say 'I know him as such God knows whether he is pure or impure. I can't say in excess of what God knows of anybody' So it is danger to say that he is a pious man, he is God-fear, he is a pilanthropist. Once Hazrat Omar saw a man praising another. He asked the praiser : Have you travelled with him ? He said : No. He asked him : Have you carried on business with him ? He said : No. He asked him : Are you his neighbour morning and evening ? He said : No. He said : By God, I think you have not known him.

(4) The praised man may be an oppressor or a great sinner. To praise him in such circumstances is unlawful. The Prophet said : When a great sinner is praised, God then becomes displeased. Hazrat Hasan Basari said : He who wishes long life of an oppressor, disobeys God in His world. The praised man gets two harms by the praise. It gives pride in him and he feels self praise. These two things are ruinous. Hazrat Hasan Basari said : One day Hazrat Omar was seated with a stick among the people, when a man Zarat-b-Munzer came there. One of those present said. This man is the chief of Rabiah tribe. Hazrat Omar and those around him heard it. When he came near Hazrat Omar, he was brandishing his stick over his head. At this the man said : O Commander of the Faithful, what sort of treatment is this ? He said : Have you not heard what that man said about you ? He said: Yes, I have heard it. Hazrat Omar said : I feared that praise

may grow in you a sense of pride. For that I destroyed it by the show of strike by this stick.

(2) The second harm is that when a man praises another, the latter becomes pleased and finds solace and as such gives up self-improvement, as he understand that he has reached the limit of progress. He who understands that he has got faults, tries for improvement of his character. For this rason, the Prophet said : You have severed his neck. If he possesses it, he will not get salvation. The Prophet said : If you praise a man in his face, think that you are passing sharp knife round his neck. The Prophet said : It is better to attack a man with sharp sword than to praise a man before his face. Hazrat Omar said : Praise is like murdered as the murdered person is saved from the responsibility of actions. Praise grows idleness or self-praise and pride. Both are destructive like murder.

If the prasier and the praised are saved from these harms then there is no fault in praise. For this reason, the Prophet praised his companions. He said about Hazrat Abu Bakr : If the faith of Abu Bakr is measured with the faith of the people of the world, his faith will be heavier. he said regarding Hazrat Omar : If I was not sent as a Prophet, Omar would have been sent as a Prophet. By this praise, they did not become proud. The Prophet said : I am the leader of the children of Adam and there is no boast in it. In other words, I am not telling it out of pride. When the people once were praising a dead man, the Prophet said : He is fit to receive praise. The sage Mozahed said : There are friends for the children of Adam from the angels. When any Muslim mentions about the good works of another Muslim, the angels says : O son of Adam, keep your mysteries of secrets secret, be pleased with your affairs and praise God who has kept your hidden things secret.

DUTIES OF THE PRAISED MAN: The praised man must save himself from pride, self-praise and idlences, He will not be able to save himself from these evils unless he thinks about his ultimate end and the result of his actions. The praiser does not know what the praised man knows about him. The former will surely not praise him if he knows of him what he knows of himself. The Prophet said : Throw dust at the face of the praisers. The sage Sufiyan-b- Aynah said : He who knows himself cannot beinjured by praise. When a religious man was praised, he said :

O God, this servant of yours has come to me with your hatred. I cite you as a witness over his hatred. Another religious man was praised and he said : O God, three people do not know me. Once Hazrat Ali was praised and he said: O God, forgive me for what they say. Make me better than what they think about me, Once man praised Hazrat Omar who said : You are ruining me.

(19) **Carelessness,** Another harm of tongue is carelessness or inattention in words, specially when they are uttered in connection with religious affairs. The Prophet said : Let none among you say—what God wishes, and what you wish, rather say—what God wishes and then what you wish. Hazrat Ibn Abbas said : One man came to to the Prophet and said in the midst of his talk—what God wishes and you wish. The Prophet said : Have you made me equal to God ? Rather say : What the Almighty God wishes. The Prophet said : God has prohibited you to take oath by the name of your father. let him take oath in the name of God, or else let him remain silent. Hazrat Omar said : Leave them, I did not take oath. The Prophet said : Let nobody among you say : My servant, my maid-servant, as you are all the servants of God and all your women are the maidservants of God. Rather says : My boy, my girl, my son, my daughter. The servants and maid-servants shall not say : My Lord, rather they should say : My chief. All are the servants of God and God is your Lord. The Prophet said : Never call a great sinner—My chief', because if he becomes your chief, you will incur displeasure of your Lord. The Prophet said : He who says : I am free from Islam, he becomes as he has said. If he tells a lie, he will not be able to return to Islam safely. For this reason, the Prophet said : He who remains silent has got salvation.

(20) **Questions of ordinary men about God.** Another evil of tongue is the questions of the ordinary men about God, His attributes, His words and His tongue. These attributes of God are of two kinds—uncreated and created. It is the duty of ordinary men to follow what is in the Quran about commands and prohibitions. To understand the Quran is difficult to many. The Prophet said : Leave to me what I left for you, because your predecessors were destroyed because of their excessive questions and owing to actue differences with their prophets. Give up what I prohibited you. Translate into action as far as you can what I ordered you to do. Hazrat Anas said : The people once

asked the Prophet many questions to which he was enraged. Then he got up on the pulpit and said : You are questioning me, but don't ask except what I informed you. A man came to him and asked : Who is my father ? He said : Your father is Huzaifah. Then two young men came and asked : O Prophet of God, who is our father ? He said : Your father is one in whose name you are called. Another man got up and said : Shall I enter Paradise or Hell ? He said : You will enter Hell, and not in Paradise. When the people saw that the Prophet was enraged, they did not ask him further questions. Hazrat Omar then came to his side and said : We are pleased with God as Lord, Islam as religion and Muhammad as a Prophet. Hazrat said. O Omar, sit down, may God shower blessings on you. What you have known is sufficient. The Prophet prohibited arguments and excessive questions. The Prophet said : Soon the people will put many questions, even they will ask : God created the creatures, but who created God ? When they will ask it, say : God is one, God is above wants etc. (Chapter Ikhlas). Then throw spit by your left side thrice and seek rebuge from the devil. Excessive questions were prohibited in the story of Moses and Khiza. So the questions of ordinary men about the subtle matter of religion are th great objects of danger. Their discussions about the language of the Quran is like the condition of one to whom the king wrote a letter informing him many necessary things but instead of paying attention to these things, he began to lose time in seeing whether the paper of the letter is new or old, for which he will surely be punished. Similarly the ordinary men give up many necessary things but question about many unnecessary and subtle things about God and His attributes.

CHAPTER V

ANGER, HATRED AND ENVY

Anger is a fleak of fire. It arises from the fire of God in heart. It is being burnt like fire in the lowest part of the heart like fire under husk. The hidden pride in the mind of every oppressor and disobedient man is disclosed by anger like the fire that comes out by the rubbing of iron against stone. It appears to those who see with the light of sure faith. The conduct of the devil has found a place in the man in whom anger has found a place, as God says: The devil said: you have made me from fire and made him from earth-7:11Q. Earth is steady and calm and fire is unsteady, up-rising and burning. The result of anger is hatred on account of which a man is ruined.

HARMS OF ANGER: God says: God has created in the hearts of those who disbelieve the evil of ignorance. He sent down His solace upon His Prophet and the believers. God rebuked the unbelievers as they expressed indignation of anger arising out of untrue matters. He praised the believers, as God sent down upon them solace and consolation. One day a man came to the Prophet and said: O Prophet of God, give me order to do a short auction. He said: Don't be angry. Hazrat Ibn Omar said: I asked the Prophet: Give me a short advice by dint of which I may hope for good. He said: Don't be angry. Once Hazrat Abdullah-b-Omar asked the Prophet: What thing will save me from the wrath of God? The prophet said: Don't express your anger. The Prophet once asked some of his companions: Whom do you consider among you a strong man? They said: That is not so. He is the strong man who can control his passion at the time of anger. The Prophet said: He who has got physical strength is not a stronger man than one who can control his passion. He said: God keeps the secret affairs of a man secret who can swallow anger. Hazrat Solaiman said: O dear son, save yourself from excessive anger, as excessive anger makes the heart of a patient man light. God says: He (Yahya) is a chief and of pure character. Akramah explained this verse by saying that 'chief' is the man who cannot be defeated by anger. Abu Darda'a said: I asked: O Messenger of God, teach me such an action which can take me to Paradise. He said: Don't be angry. prophet Ihya told Jesus Christ: Don't be angry. He said: I can't help but be angry. I am merely a

man. Then the Prophet Ihya said: Don't amass wealth. Jesus Christ said: yes, it may be done. The Prophet said: Anger destroys faith as condiment destroys honey He also said: If a man gets angry, he roams near Hell. Once a man asked the Prophet: What thing is hard? He said: Anger. He said: What thing will keep me away from God's wrath? He said: Don't express anger. Jafar-b-Muhammad said: Anger is the key to every evil. A certain Ansar said: Anger is the key to every evil. A certain Ansar said: Anger is the root of foolishness and its guide.

Muzahed said: Iblis said: The son of Adam cannot baffle me in three matters. (1) When any man is intoxicated, we fix a rope in his nose and direct him to whichever direction we like and make him do whatever we like. (2) When he gets angry, he utters such words which are unknown to him and does such works for which he becomes afterwards repentant. (3) When he is miserly with such a thing which is under his control, we engage him in such a work which is beyond his strength.

A wise man said: Appease your anger as it may lead to the disgrace of explanation. Hazrat Abdullah-b-Masud said: Look at the patience of a man at the time of his anger and at this trust at the time of his greed. If he does not get angry, what is your necessity of knowing about his patiences? When he does not have greed, what is your necessity of knowing about his trust? Caliph Omar-b-Abdul Aziz wrote to one of his governors: Don't punish at the time of your anger. When you get angry at any man, keep him in detention. When your anger is appeased, give him punishment in proportion to his crime. Don't inflict on him more than 15 stripes at thee time of punishing him.

Ali-b-Zayed said: A man of the Quraish used harsh words to Caliph Omar-b-Abdul Aziz who remained silent for a long time and then said: You wish that the devil rouses in me the pride of the Caliph and I treat you so rudely that you can take revenge tomorrow on me. A certain wise man said to this son, O dear son, wisdom does not remain safe at the time of anger, just as life does not remain safe in a burning fire. He who gets least angry is the most intelligent among them. If anger concerns any matter of the next world, it is called wisdom and patience, and if it concerns any matter of this world, it is called deceit, because the people say that anger is the enemy of intellect and anger is a danger. Hazrat Omar used to say in his sermon: He who is safe

from amongst you grow greed passion and anger, gets salvation. Hazrat Hasan Basari said: The signs of a Muslim are the following -He will have strength in religion, he will firmly determine in easy matters, he will bring faith in sure matters, he will have knowledge of patience, he will pay his dues, he will adopt middle course in riches, he will have patience at the time of dangers. His anger will not prevail over him, his excitement will not throw him into danger, his passion will not prevail over him, his belly will not disgrace him, his greed will not make him light, his intention will not make him mean, he will help the oppressed and show kindness to the weak, he will not be extravagrnt in expense, he will not misuse his money, he will pardon if oppressed, he will pardon if an illiterate man gives him trouble and the people will remain safe at his hands.

A certain Prophet told his followers: Is there anybody among you who can promise with me that he will never get angry? In that case, he will gain my rank and will reside with me in Paradise and he will be my successor. A young man got up and said: He observed this during his life time. When the Prophet died, the young man became his successor and was named Jul-Kifl meaning he fulfilled his promise truly. Wahab-b-Monsabbah said: There are four elements of infidelity - Anger, passion, greed and foolishness.

WHAT IS ANGER? Know, O dear readers, that the Merciful God first created an animal in such a way that for some of his internal and external ingredients, his destruction was inevitable. Then God gave him such weapons for a fixed time as can save him from that destruction. The internal ingredients with which his body was formed are heat and cold which He set up against each other. In order to save himself from the external dangers, he has been given weapons, one of which is anger. It arises from his mind and removes the destructive elements. So God created the passion of anger from fire and kept it concealed in human mind. Whenever anything stands against his wishes, anger is enhanced in such a way that the blood of heart spreads through all of his veins and as a result his eyes become red and his face reddish. The birth place of anger is heart. The food of anger is revenge and greed. Anger is not appeased without these two things.

THREE KINDS OF MEN: Mankind is divided into three classes according to the degree of anger-(1) one class have got no

anger, (2) one class have got extreme anger and (3) one class have got moderate anger. Regarding the first class off men, they are not good for absence of anger in them. These persons are called man of impotence. Imam Shafeyi said: He whose anger cannot be aroused is an ass. He who has lost his strength of anger by equally is a man of very short intellect. God praised the companions of the Prophet: They are hard upon the unbelievers, but sympathetic towards one another. God said to His Prophet: Fight with the unbelievers and the hypocrites and be hard on them.9:73 Q. This hard treatment is the result of excitement of anger.

(2) Excessive anger is harmful. This prevails upon good qualities. Such a man then goes out of intellect, religion and divine service. He then loses his sense of right and wrong and the power of right and good thinking. He then loses his power of freedom. He becomes then a man afflicted with danger. The cause of excessive anger is an inborn nature and also the result of habit. There are men who remain naturally prepared to get angry soon. They have got a sense of anger in their in born nature. The Prophet said: The coldness of nature appeases anger and breaks up its nature.

ANGER ARISING OUT OF HABIT: There is such man who says: I shall not bear any kind of deceit. I won't bear any harsh word. He who hears it helps him in rousing his anger. Thus when his anger is aroused, he becomes blind and becomes deaf to advises and connsels. The man of thoughts is brave. Anger encompasses the man of thoughts as the steam of heated blood rises up to his brain. Sometimes it covers even the mind of sight. As a result, the eye becomes blood and to him the whole world becomes dark. Fire burns in him. The light of intellect is extinguished: As a result, his figure changes, his eyes become red, the hole of nose becomes changed. If he could have seen his body patiently at the time of anger, he would have become ashamed of it he could have brought his anger under control. The sign of anger upon his tongue is to use abusive languages, upon his body attack, assault and murder. He attacks any man who comes in front. His opponents flee from him. Out of wrath, he cuts his cloths, slaps his own face, beats the ground with his hands and feet, sometimes runs like a wild man and breaks plates and utensils. The effect of wrath on heart is hatred, envy, to be happy over his adversary's sorrows and sorry over his fortunes.

The Prophet said: Sa'ad has got wrath. I have got more wrath than him. God's wrath is more than mine. He said: He who is firm in religion among my followers is good. God says: Let not kindness hold you back in the religion of God. He who has got no wrath is unable to bear hardships for the progress of soul. Anger which rises at the hint of intellect and religion is good. Intellect arouses anger where it is necessary and appeases anger where patience is necessary. The best way is to keep anger on the line of moderation. God enjoins man to stand on this border line. The Prophet said: The middle way is the best of all actions. So the two extremes must be avoided not to be angry at all and to be excessively angry. This is the straight path.

IS IT POSSIBLE TO ROOT OUT ANGER? Man loves something and dislikes something. So there is no alternative for him but to be angry. Something occurs according to his nature and something opposite to his nature. What agree with his natrue is loved by him and what disagrees with his nature is disliked by him. When an object of love is snatched away from him, he becomes angry and when a disliking thing is given to him, he becomes angry. So there are three kinds of things which a man loves.

(1) What man loves first is his constant necessary things-food, dress, habitation, physical health etc. If any man wants to strike your body, it is natural for you to get angry at him. If anybody wants to take your cloth or make you naked, it is natural for you to get angry at him. (2) A man loves also such things of which he has got no necessity, such as fruits, abundant riches, servants and birds and beasts etc. Gold and silver are loved and hoarded. If any one seals them, it is but natural to get angry at him. (3) The objects of love of the third kind are special things for special people, such as books for the learned man. He loves them. If anybody takes away his books, be becomes angry at him. Such is the condition with the implements of expert industrialists and businessmen. The Prophet said with regard to the objects of love of necessary things: He who rises at morn with safety at his dwelling place, with his body sound and with provisions of his day, has been given as it were the world with its treasures. Nobody shall get angry except for the three kinds of things enumerated above. With regard to these three kinds of things, we shall narrate below about the control of anger.

Regarding the first kind of absolutely necessary things, anger should be kept under control and should be expressed according to the rules of Shariat. To root out anger from heart is impossible and unnatural. Regarding the second kind of necessary things, it is possible to get out of anger by practice and habit as it is possible to get out of heart love of unnecessary things. This can be done in the following way. Think that grave is your dwelling house and the next world is your permanent abode, this world is a resting place or a bridge over which you shall have to walk for the next world. So take what is absolutely necessary with you to cross the bridge and leave what is not necessary. So you shall have to leave the world and it is necessary to give up its love. Anger comes out of love and if such habits are formed, anger can be brought under control. The prophet used to have anger but he used to say: O God, I am only man, I have got anger as a man has got. Take my anger as a blessings, purification and nearness from me to any Muslim whom I rebuked, curse or assault. Abdullah-b-Amr said: O Messenger of God, I am writing it although you said it out of anger. he said: By One who sent me with truth, write also this that nothing but truth arises out of my tongue. The Prophet did not say: I have got not wrath. Rather he said: Anger cannot take me out of the limit of truth. In other words, I donot do it according to the behest of anger.

Once Hazrat Ayesha got angry. The Prophet said to her: What is the matter with you? Hazrat Ayesha said: Does not devil come to you? He said: Yes, he comes, but as I invoked God He made me prevail over him and he submitted to me. He does not enjoin me but good. He did not say: The devil does not come to me (devil means here anger). Hazrat Ali said: The Prophet did not get angry for any action of the world. When any true matter charmed him, nobody knew it and nobody got up to take revenge for his anger. He got angry for truth. This was found in his actions. Once a man rebuked Hazrat Solaiman to which he said: If my virtues become less in the scale, I am more heinous than your rebuked. If, however, my virtues become heavy in the scale, I won't suffer harm by your rebuked. He uttered it as the affairs of the next world kept him engaged. Once a man rebuked Hazrat Abu Bakr to which he said: What God has kept secret from you out of my faults is more heinous than your rebuked. A woman rebuked Malek-b-Dinar as hypocrite. He said to the woman: Nobody recognised me more than you. That did not raise his

anger. Once a man rebuked the sage Shibli to which he said: May God pardon you if you have spoken the truth. May God pardon you if you have spoken a lie.

These examples show that the sages did not get angry as they were engaged in the affairs of the next world. There are three causes of not getting angry-(1) the first cause is that the mind is more engaged in more necessary things, (2) the second cause is that the mind is immerged in Tauhid, (3) and the third cause is that he knows that God does not love anger and so more love for God extinguishes the fire of anger. This is possible when the love of the world is ousted from heart.

CAUSES OF ANGER AND ITS MEDICINE: Know, O dear readers,, that you have known that the medicine of a disease is to remove the root cause of that disease. It is necessary to know the root cause anger. Jesus Christ was once asked: What thing is difficult? He said: God's wrath. Prophet Ihya then said: What thing takes near the wrath of God? He said: Anger. Ihya asked him: What thing grows and increases anger? Jesus Christ said: Pride, prestige, hope for honour and haughtiness. The causes which grow anger are self-conceit, self-praise, jests and ridicule, argument, treachery, too much greed for to much wealth and name and fame. If these evils are united in a person, his conduct becomes bad and he cannot escape from anger. So these things should bee removed by their opposite things. Self-praise is to be removed by modesty. Pride is to be removed by knowing one's own origin and birth, greed is to be removed by remaining satisfied with necessary things, miserliness by charity. The Prophet said: A strong man is not he who defeats his adversary by wrestle. But a strong man is he who controls himself at the time of anger.

We are describing below the medicines of anger after one get angry. The medicine is a mixture of knowledge and action The medicine based on knowledge is of six kinds.

(1) The first medicine of knowledge is to think over the rewards and punishments of appeasing anger that have come from the verses of Quran and sayings of the Prophet. Your hope for getting rewards of appeasing anger will restrain you to take revenge. Malek-b-Anas said: Hazrat Omar once was enraged upon a person and ordered him to be assaulted. Then I said: O

Commander of the Faithful, pardon him, give advice for good works and keep away from the illiterate. Hazrat Omar said: Take pardon, enjoin good and keep away from the illiterate. He was as if thinking about this verse. It was his habit that whenever he released the man, Once Caliph Omar-b-Abdul Aziz ordered a man to be whipped. The latter recited the verse: Those who appease anger etc. Then he said to his slave: Leave him.

(2) The second kind of medicine based on knowledge is to fear the punishment of God and to think that the punishment of God upon me is greater than my punishment upon him. If I take revenge upon this man for anger, God will take revenge upon me on the Judgment Day. God said in one of the earlier scriptures: O son of Adam, when you get angry, remember Me. When I get angry, I will not include you among those whom I will destroy. One day the Prophet sent a servant on some work. When he returned very late, he said to the servant: I would have assaulted you if revenge would not have been taken for it in the next world. It is said that there was a king among the children of Israil who had a minister. When the king got angry, the minister showed him a writing in which it was written: Fear death and remember the next world. He used to read it till his anger was appeased.

(3) The third kind of medicine of anger based on knowledge is to take precaution about punishment of enmity and revenge on himself. You feel joy in having your enemy in your presence in his sorrows. You yourself are not free from that danger. You will fear that your enemy may take revenge against you in this world and in the next. (4) Another kind of medicine of anger based on knowledge is to think about the ugly face of the angry man which is just like that of a ferocious beast. He who appeases anger looks like a sober and learned man. So which figure do you like to take-the figure of a beast or that of a learned man? (5) The sixth mdicine of anger based on knowledge is to think that the devil will advise you saying: You will be weak if you do not get angry. Don't listen to it. (6) The sixth medicine is to think: What reason have I got to get angry? What God wished has occurred.

MEDINCINE BASED ON ACTION: When you get angry, say: I seek refuge to God from the accursed devil. The Prophet ordered us to say thus. He also recited this at the time of his anger. When Ayesha got angry, he dragged her by the nose and said: O dear Ayesha, say: O God, you are the Lord of my Prophet

Muhammad, forgive my sins and remove the anger of my heart and save me from misguidance. This is good. (2) If anger does not go by this means, you will sit down if you are standing, lie down if you are sitting and come near earth, as you have been created of earth. Thus make yourself calm like the earth. The caused of wrath is heat and its opposite effect is to lie down on the ground and to make the body calm and cool.

The Prophet said: Anger is a burning coal. It burns in heart. Don't you see your eye-brows wide and eyes reddish? So when one of you feels like that, let him sit down if standing, and lie down if sitting. If still anger does not stop, make ablution with cold water or take bath, as if cannot be extinguished without water. The Prophet said: When anyone of you gets angry, let him make ablution with water as anger arises out of fire. In another narration anger comes from the devil and the devil is made of fire. Fire can be extinguished by water. So when anybody amongst you gets angry, he shall make ablution. He said: When you get angry, take to silence. Hazrat Abu Hurairah reported that when the Prophet got angry, he sat down from standing position and lay down from sitting position and then his wrath appeased. Hazrat said: Become careful, anger is burning coal in the mind of the son of Adam. Have you not looked at his reddish eyes and wide eye-brows? When you see nay of it signs, let him attach his face to earth. He hinted at prostration by this and said to keep the most honourable place among the limbs attached to the earth and to keep it calm.

It has been reported that when Hazrat Omar got angry one day, he wanted cold water his nose therewith and said: Anger comes from the devil and water removes anger. When Urwa-b-Muhammed was appointed Governor of yemen, Obay said to him: When you get angry, look to the heaven above and to the earth below and consider the Creator of both as supreme.

It has been narrated that Abu Zarr said to a man: O son of red mother (son of a maid servant). This news reached the Prophet who said: O Abu Zarr, I heard that you have back-bited your brother Muslim mentioning his mother. He said: Yes. Abu Zarr at once went to the man to please him but the man came to him before and tendered salam. This news reached the Propht who said: O Abu Zarr, raise up your head up wards and look and then know that you are not better than a red or a black man.

Superiority is acquired only by action. Then he said: When you get angry, sit down from standing posture and lie down straight from sitting posture.

MERITS OF APPEASEMENT OF ANGER: God says: Those who appease their anger etc. He praised them. The Prophet said: God lifts punishment from one who appeases anger. God pardons the faults of one who admits his guilts to his Lord. God conceals the hidden faults of one who controls his tongue. The Prophet said: he who comes victorious over has passions at the time of anger is strong among you. He who pardons having power, is more patient among you. He said: Whose appeases anger though having will to translate his anger into action, God will fill up his heart with contentment on the Resurrection Day. In another narration-God will fill up his heart with belief and peace. He also said: Nobody swallows a more bitter pill than that of anger for the pleasure of God. He said: There is a special door of Hell through which no sinner other than one who gets angry illegally will enter. The Prophet said: Who digests anger having power to translate it into action, God will tell him to select any Hur in presence of all His creatures. He said: The drought of anger a man drinks is dear to God. God fills up his heart with faith who digests it.

WISE-SAYINGS: He who fears God cannot commit sin by his anger. He who fears God, cannot do what he likes. If he would not have been such, things would have turned otherwise. Luqman advised his son. O dear son, don't mark the brilliance of your face by begging. Don't take revenge of your anger by the actions of your hatred. Take account of your honour, your passion will then do you benefit. Ayub said: Patience of one moment removes many evils. Sufiyan Saori, Abu Khuzaa and Fuzail were discussing once about renunciation of the world. They said unanimously that patience at the time of anger and forbearance at the time of greed are the best divine service. The faith of one has become perfect in whom there are these three qualities-(1) faith in God, (2) when he is satisfied, his satisfaction does not arise out of any untrue matter, (3) when he is angry, it cannot take him out of truth. When he has got strength, he does not accept what is not for him.

MERITS OF PATIENCE: Know O dear readers, that patience is better than appeasement of anger, as patience is brought with difficulty in appeasing it. To have patience is necessary for

controlling anger and that requires great efforts. If one is accustomed to control anger, it becomes a habit and then anger does not arises. If it arises, he does not feel then anger does not arise. If it arises, he does not feel much difficulty in controlling it. That is the sign of the perfection of intellect. The prophet said: Knowledge is acquired by efforts. He who seeks good deeds gets them. He who saves himself from sin is secure. It appears from above that it is by efforts that patience is gained. It is acquired like the acquisition of knowledge. The Prophet said: Search for learning and with it peace and patience. Treat with modesty with the persons who acquire learning and from whom you learn. Don't be included within the haughty learned men; if so, your ignorance will prevail upon your patience. The Prophet used to say in his invocation: O God, make me fortunate with knowledge, adorn me with patience, honour me with God-fear, and increase my dignity with tranquillity. The Prophet said: Search for high rank to God. The companions said: O Prophet of God, what is it? He said: Join the tie with one who severs it from you. Give one who deprives you. The Prophet said: There are five conducts of the Prophets-shame, patience, taking cupping, cleansing feet and using perfume. The Prophet said: A Muslim gains the rank of fasting all the year and praying all the nights by dint of patience. A man is enrolled as an oppressor and haughty man, but his power does not extend beyond his family members.

Hazrat Abu Hurairah said: A man came to the Prophet and said: O Prophet of God, I have got relatives and I treat well with them but they treat evil with me. I do them good but they do me bad. They hold me in contempt but I keep patience at it. The Prophet said: If you stick to what you say, you are filling up their bellies as it were with the fire of ashes and till that fire remains in them, there will be a helper from God for you. A Muslim prayed: O God, I have got no such money as I can give it in charity. If any man mars my honour, consider it as my charity. God then revealed to the Prophet of the age: Tell him, I have forgiven his sins. The Prophet once asked: Cannot anybody amongst you like Abu Zam Zam? The companions asked: Who is Abu Zam Zam amongst your predecessors. He used to pray at dawn: O God, I had given my honour to one who opposes me. God says: When the illiterate call them, they say Salam. Hazrat Hasan Basari explained that God has spoken here of those who are patient. if they are held in contempt, they donot hold in contempt.

Hazrat Ali-b-Ali explained the word 'Howna' ikn the verse 'they walk upon the earth with modesty' as patience. When they pass by useless talks, they pass honorably. Muzahed said in its explanation-when they are given trouble, they forgive. The Prophet said: O God, let me not reach the age, nor let the age reach me in which the people will not follow the learned, nor be ashamed to be patient, whose hearts will be foreign but whose tongue will be Arabic. The Prophet said: There are such persons among you now with me who are patient and forbearing, then their successors and then their successors., Don't hold different opinions which will separate your hearts and be careful of the dangers of markers. The Prophet once said to Ashaz who came as a deputation to the Prophet: O Ashaz, you have got two conducts which God and his Prophet love. He said: O Messenger of God, my parents be sacrificed to you, what are these? The Prophet said: patience and gravity. These two conducts God gave you. The Prophet said: The Merciful God loves the patient, the shameful, those who love freedom, those who refrain from begging even though they have large family members, and the God-fearing. He hates the hard-hearted, the beggars with earnestness and the fools.

The Prophet said: The divine service of a man who has got not one of the three qualities will not be accepted-(1) such God-fear which restrains him from sinful acts. (2) such patience which restrains the fools (3) and such conduct with which he can live among the people. The Prophet said: When God will assemble all the creatures on the Judgment Day, a proclaimer will proclaim: Where are the persons of rank? Then a party will run towards Paradise hurriedly: When questioned about the reason by angels, they will say: We kept patience being oppressed, we pardoned when held in contempt. Then they will be said: Enter Paradise. How good are the rewards of the doers of good.

Wise sayings. Hazrat Omar said: Acquire learning and seek peace of mind and patience for learning. Hazrat Ali said: There is no good in the increase of wealth and children, but there is good in the increase if knowledge, patience and not to take boast of divine service. When you will do good, praise God. When you will commit sin, beg forgiveness of God. Hazrat Hasan Basari said: Acquire learning and adorn it with gravity and patience.

Aqsam-b- Safi said: patience is the root of wisdom and all affairs. Hazrat Abu Sarda said: I saw the people as leaves without thorns and now I am seeing them as leaves with thorns. If you are acquainted with them, they will ridicule you. If you give them up, they will not give you up. They asked: What treatment shall we mete out to them? He said: If anybody rebukes you, don't respond to him. When you will be poor on the Resurrection Day, it will benefit you. Hazrat Muwayiah said: A man will not reach the rank of Ijtihad or giving opinion till his patience will not prevail over his ignorance and forbearance over his low desires and he shall not be able to reach that rank without the strength of learning. Hazrat Muwayiah asked Hazrat Aham: Who is the foremost brave man? He said: One who removed his ignorance by his patience. He asked him: Who is the most charitable man? He said: He who spends his world for good of his religion. God says: So that the enemity which exists between you and him may be removed as if he is your bosom friend-41:34Q. Hazrat Anas explained this verse by saying: His brother rebuked him. Then he said: If you tell lie, God may forgive you. If you speak the truth, God may forgive me. Hazrat Muwayuiah said to Hazrat Abaabah-b-Eusof: O Ahabah, how have you become chief of your people? He said: O Commander of the Faithful, I keep patience at the treatment of the illiterate. I give their beggars charity and help them in their needs. He who works like me is like me, I am better than him. Hazrat Zainal Abedin said: One day a man rebuked me. I gave him a cloth to put on and ordered one thousand dirhams to be given to him. Khalil-b- Ahmed said: It is well-known that if you do benefit to a man who ill-treats with you, such thoughts occur in the mind of the latter that prevent him from doing further ill-treatment with you. Hazrat Wahab-b-Muhnabbah said: He who shows kindness is shown kindness. He who keeps silent remains safe. He who holds in contempt is defeated. He who makes haste, commits mistakes. He who greeds to do evil deeds does not remain safe. He who does not give up quarrels and disputes is rebuked. He who does not hate sins, commits sin. He who hates sins becomes skinless. He who follows the instructions of God, is safe. He who takes God as friend, becomes the friend of all. He who does not invoke God. falls in want. He who does not fear the punishment of God, falls into disgrace. He who invokes the help of God gains upperhand.

Once a man asked the sage Malek-b-Dinar: I heard that you have back-bited me. He said: You are then more honourable than me. If I have done so, I presented my virtues to you. The wise Loqman said: Three qualities cannot known without three times- (1) A man of patience is not known except at the time of anger, (2) a brave man is not known except at the time of battle, (3) and a friend is not known except at the time of need.

WHEN REVENGE PUNISHABLE? Know, O dear readers, that to treat an oppression with oppression is unlawful. To back-bite for back- biting, to spy for spying and to rebuke for rebuking are unlawful. This is the condition with all sins. But to take revenge or retaliation is allowed according to the rules of Shariat. The Prophet said: If anyman back-bites you for what is in you, don't back-bite him in return for the guilt in him. The Prophet said: If two men rebuke each other, the sin devolves upon one who first rebukes till the rebuked man does not exceed the limit. Two mutual rebukers are devils, accusing each other falsely. One day a man was rebuking Hazrat Abu Bakr who remained silent for long. When he began to take revenge, the Prophet got up. Hazrat Abu Bakr said: O Messenger of God, you were silent till the man was rebuking but when I began to take revenge, you stood up. The Prophet said: An angel was replaying on your behalf till you remained silent, but when you began to retaliate, the angel went away and the devil came in. So I cannot remain where the devil came in.

FOUR CLASSES OF MEN IN THE MATTER OF ANGER: (1) Some men get suddenly angry and get appeased suddenly. (2) Some get angry late and their anger goes late. (3) Some get angry late and it ceases soon. This is best. (4) Some get angry quickly and it ceases late. This is the worst. The Prophet said: A believer gets angry quickly and quickly it appeases. Imam Shafeyi said: He who does not get angry if it is aroused is an ass. He who is given pleasure but is not pleased is a devil. The Prophet said: Beware men have been created of different natures. Some of them get angry late and it stops quickly. Some of them get angry quickly and it stops quickly. One compensates the other. Some get angry quickly and it stops late. Beware! he who gets angry late and it stops quickly is best and he who gets quickly angry and it stops late is worst. Hazrat Omar did not punish a man when he found him intoxicated with wine as it would have been inflicted out of anger. He said: I don't like to whip a Muslim out of anger.

When a man aroused the wrath of Caliph Omar-b-Abdul Aziz, he said to him: If you had not grown my anger, I would have certainly punished you.

HATRED: Know, O dear readers, that when a man wishes to take revenge at the time of anger, it creates hatred in mind. Hatred means the prevalence of the effect of anger in mind. The Prophet said: A believer has got no hatred. There are eight evils arising out of hatred-(1) envy, happiness at the sorrows of another, non- co-operation, contempt, back-biting, ridicule, assault, to give no loan. If anybody is free from hatred, he gets free from all these eight guilts.

Muastah was a relative of Abu Bakr and was adopted by him, He took part in the battle of Uhud and spread the rumour of slander against the character of Hazrat Ayesha. Hazrat Abu Bakr heard it and took oath that he won't spend further for Mustah and help him. God then sent this revelation: A man among you possessing grace and wealth should not take oath not to spend for relatives, the poor and the refugees in the way of God. But let him pardon and forgive. Don't you like that God should forgive you? 24:22Q. Hazrat Abu Bakr said: Yes, we love it. Then he began to spend for him. This is the rank of the truthful.

THREE CONDITIONS OF A MAN OF HATRED: There are three conditions of a man of hatred at the time of his power. (1) His mind remains steady inspite of hatred. In other words, the hated person gets his kindness as he used to get it before from him. (2) The man cherishing hatred pardons the hated man, rather he treats good with him. (3) The third kind of man oppresses the man of hatred. The first kind is the condition of the religious men , the second kind is the condition of the faithful and the third kind is the condition of the worst man.

MERITS OF GOOD TREATMENT IN LIEU OF EMITY

Pardon means not to take revenge though one has got power to take it and to exempt such guilty person from enjoin good an keep away from the illiterate-17:199Q. God says: your pardon is near God fear. The Prophet said: By One in whose hand there is my life, had I been an oath-taker, I would have taken oath in three matters. (1) Wealth does not decrease by charity. So give charity. (2) If a man pardons the faults of another for pleasure of

God, He will give him more honour on the Resurrection Day. (3) If a man opens the door of begining for himself, God opens the door of poverty for him. The prophet said: Modesty does not increase but progress. So take to modesty, God will raise you up. Pardon does not increase but honour. Charity does not increase but wealth. So give charity, God will show you mercy.

Hazrat Ayesha said: I did not see the Prophet taking revenge for any wrong till anybody did an unlawful thing ordained by God. When he did any unlawful things were presented before him, he used to select the easier one till it contained no sin. Hazrat Oqbah said: Once I met the Prophet and handshaked with him hastily out of respect and he said: O Oqbah, shall I not inform you of limitless virtuous acts of the travellers of the world and the next? Join the tie of relationship which is severed by anybody. Give charity to one who deprives you of something. Pardon one who does any wrong to you. The Prophet said: When the Merciful Lord will raise up all the creatures on the Resurrection Day, a proclaimer will proclaim thrice from underneath the Throne: O followers of Tauhid, God has forgiven you. So forgive one another.

Hazrat Abu Hurairah reported: The Prophet prayed two rak'ats of prayer within the Ka'ba after Tawaf after the conquest of Mecca. Then he entered the Ka'ba and placing his hand on the door of the Ka'ba addressed the Quraish: What do you see and what treatment do you expect? The Quraish said: We are your brothers and children of the patient and kind uncle of yours. They repeated it thrice. The Prophet said: I am telling you what Eusof had said to his brothers: To-day there is no reproach against you. May God forgive you and He is the most Forgiving, the Most Compassionate. They then went away as if they arose from graves. Afterwards they all accepted Islam.

Huzail-b-Amr said: When the Prophet came to Mecca, he placed his two hands on the door of the Ka'ba and he was surrounded by the people. He said: There is no deity but God. He is one there is no partner for Him. He has proved His promise true. He has helped His servant and He has also routed the combined forces of the enemies. Then he said: O assembled Quraish, what do you say and what treatment do you expect? I said: O Messenger of God, we pray for good and pardon from you. You are our honoured brother and the son of our kind uncle.

Now all powers are in your hands. The Prophet said: I say what my brother Joseph said: To-day there is no reproach against you. May God forgive you.

The Prophet said: When all the people will be waiting on the Judgment Day, a proclaimer will proclaim: Come you all who will get rewards from God and enter Paradise those people who used to pardon men. Then thousands and thousands of people will stand up. He will admit them in paradise without account. The Prophet said: When a guilty man is brought before any judge, he is not bound to punish him. God loves pardon and He is forgiving. Then he read this verse - Pardon and forgive. The Prophet said: He who has got three qualities with belief will enter Paradise by whichever door he likes and he will marry any black-eyed Hur he likes-(1) He who pays his dues secretly, (2) he who recites after each compulsory prayer eleven times chapter Ikhlas (3) he who exempts his murderer from the charge of his murder. Hazrat Abu Bakr asked: O Messenger of God, will the rewards be obtained if there is only one quality? The Prophet said: yes, even if there is only one quality in him.

WISE SAYINGS

Yezid-b-Mysarah said: If you invoke against a man who has done you wrong, God then says: One with whom you did wrong will also invoke against you. If you wish, I will make your invocation delayed for acceptance up to the Resurrection Day and forgive you. One Christian monk came to Caliph Hashem who said to him: Have you thought over Alexander? Was he a Prophet? The hermit said: He was not a prophet but he was given four qualities. (1) He used to pardon having had power. (2) He used to fulfill promises when he promised. (3) He used to speak the truth. (4) and he used not to put off to-day's work for to-morrow.

MERITS OF KIND TREATMENT

Kind treatment is good. Its opposite evil is harsh and cruel treatment. The result of anger is harsh treatment and the result of good conduct is kind and good treatment. The cause of cruel treatment is anger and the cause of anger is too much greed and love of influence. For this reason, the Prophet praised kind treatment highly. He said: O Ayesha, he who has been given the gift of kind treatment has been given abundant portion of good of this world and the next and he who has been deprived of kind

treatment has been deprived of abundant portion of good of this world and the next. The Prophet said: When God loves the members of a family. He gives them the quality of kind treatment. He also said: God does not give for benevolence what He gives for kind treatment. When God loves a man, He gives him the quality of kind treatment. The members of a family who are deprived of kind treatment are deprived of the love of God. The Prophet said: God is kind and loves kind treatment. He gives for kind treatment what He does not give for harsh treatment. The Prophet said: O Ayesha, mete out kind treatment, as God intended to give honour to Able Bait. So show path towards the door of kind treatment. The Prophet said: He who has been deprived of kind treatment has been deprived of all good. The Prophet said: Do you know for whom Hell-fire would be unlawful? every modest man of sweet tongue, easy and near man (to God). The Prophet said: God will treat kindly with the ruler on the Judgment Day who accorded kind treatment and who was modes. He said: Kind treatment is the sign of fortune and foolishness is the sign of misfortune. He said: Delay comes from God and hastiness from the devil.

The Prophet said: When you wish to do a thing, think of its result. If it is easy, do it or else refrain from doing it. The Prophet said to Ayesha: o Ayesha, take to kind treatment, as it adorns a thing in which there is kind treatment and it disgraces a thing from which it is taken off.

Wise sayings. Hazrat Omar once heard some complaints against one of his governors. He called the people and addressed them thus: O people, I have got rights over you that you should advise me in my absence and help me in my good deeds. I have got rights over you whoever he may be. Know that there is nothing so dear to God as patience and kind treatment of a ruler and there is nothing so displeasing to God than ignorance and foolishness of a ruler. Know that one who keeps the persons under his control in punishment will get punishment from the Unseen. There is a Hadis that learning is the friend of a believer, patience is his minister, wisdom is his proof, divine service is its protector, good treatment is his father, modest treatment is his brother, patience is the commander of his forces. A wise man said: How nice is faith? Learning makes it nice. How good is learning? Action makes it good. How good is action? Kind

treatment makes it beautiful. As patience makes learning beautiful, so one thing makes another thing beautiful. Hazrat Amr-b-As asked his son Abdullah: What is kind treatment? He said: A ruler's kind treatment with his subordinate officers. He asked: What is foolishness? He said: To oppose your Imam or leader and to be modest to one who does you harm. The sage Sufiyan once said to his disciple. O Abu Muhammad, describe it. He said: To put every thing in its proper place, to mete out good treatment in its proper place, to use sword in its proper place, and to whip in proper place. It appears from this that it is necessary that there should be harsh treatment with modesty and kind treatment with harshness. So it is best to take the middle course between kind and harsh treatments.

ENVY

There are many sayings of the Prophet regarding envy. The Prophet said: As fire destroys fuel, so envy destroys virtues. He said: Don't envy one another, don't forsake one another, don't hate one another, don't trade over the trade of another. O the servants of God, be brothers to one another. Hazrat Anas said: Once we were seated near the Prophet who said: Just now one of the inmates of paradise will pass by this way. It was then found that an Ansar was coming by that pathway. Abdullah-b-Omar informed him of the Prophet's saying about him and asked him for what thing he earned that rank. He said: I don't envy any Muslim for any gift on him from God. The Prophet said: No man escapes from three things-(1) bad conjecture, (2) envy and (3) evil sign. I am teaching you the means to get rid of these things. If there is bad conjecture, don't believe it. When you find evil sign, don't believe it, when you hate, don't inquire about it. The Prophet said: The habits of earlier generations have attacked you envy and hatred. Hatred is sharing. I don't say that it shaves hairs but it shaves the religion. By One in whose hand there is the life of Muhammad, you will not enter paradise till you believe. You will not believe till you love one another. Shall I not inform you what thing will establish you on it? Spread peace among you. The Prophet said: Poverty was about to come near infidelity and envy was about to overcome Taqdir. The Prophet said: The behaviors of the other nations will soon attack my people. The companions asked: What are the behaviors of other nations? He said: Pleasures and enjoyments, heedlessness, abundant wealth,

rivalry in the world based on envy, to think one another as distant, to envy one another, to raise rebellion, and then to live in dangers and calamities. The Prophet said: Don't expressed joy at the sorrows of your brothers, perchance God may forgive him and let you down in that calamity.

It is narrated that Moses went to meet his Lord and found a man under His Throne. Seeing his high rank, there grew a spirit of rivalry in his mind and he asked his Lord: What is the name of this man? God did not communicate his name but said: I will inform you about his three good deeds-(1) he does not envy for nay gift of God on man, (2) he does not become disobedient to his parents, (3) he does not roam with slander. Prophet Zaoharia said: God says: An envious man is enemy of My gifts, dissatisfied with God's decree, and dissatisfied with the division of My gifts which I have distributed among My servants. The Prophet said: The greatest of what I fear for my followers is the increase of their wealth for which they will envy one another and quarrel with one another. The Prophet said: Pray for help for fulfillment of secret necessities, as every wealthy man is an object of envy. The Prophet said: Six persons will enter Hell before accounts are taken each for one sin. The companions asked: O Prophet of God, who are they? He said: (1) A ruler for his oppression, (2) a desert Arab for his unjust love for his tribe, (3) a rich man for his pride, (4) a village man for his foolishness, (5) and a learned man for his envy.

A STORY OF ENVY

A man approached a king and said: Treat good with a religious man for his good works and release the wicked as his evil deeds are sufficient as a punishment for him. A certain courtier of the king grew envious of another courtier seeing his fortunes. He complained against that man to the king saying that he had defamed the king as he had a very offensive smell of mouth. The king said: How can I know that it is true? He said: You can know it when the man will place his hand on his nose. He then invited the man to his house and gave him fresh onion to eat with meal. After eating, the man went to the king and fearing bad adore of onion from his mouth placed his hand on his mouth and nose. The king was then convinced of the truth of the statement of the man and sent him with a letter to his governor to put him to death. On the way the envious man requested the

religious man to hand over the letter to him thinking that it contained words of rewards. Accordingly, the letter was handed over to the envious man who took the letter to the governor. When the governor got the letter, he at once put him to death. The religious man went next day to the king as usual, but the latter was surprised to see him alive and asked him about his letter. He said that he handed it over to another man. The king asked him why he closed his mouth and placed his hand over his nose at the time of his interview with him. He said that the man had invited him and gave him meal with fresh onion. So for fear of bad smell, he placed his hand over his mouth and nose. The king said: Sufficient is the wrong deed of a person for his punishment.

WHAT IS ENVY?

There is no envy except for gifts. When God showers gifts on any person, two conditions arise in your mind. The first condition is that you do not love those gifts for him and like that those gifts should go away from him. The second condition is that you do nct wish that the gifts should go away from him but that those gifts may be bestowed on you also. This is rivalry or competition in good works and gifts. The Prophet said: A believer makes efforts based on competition bout a hypocrite envies. Envy is unlawful under all circumstances and there is no distinction between Muslims and non-Muslims in matters of envy. God distributed His gifts among His servants in the world. To envy it is to express displeasure at the distribution of God. So there is no cause of envy. The Quran says: If a good thing reaches you, it grieves them and if a disaster afflicts you, they become joyful-9: 50. The name of this joy is envy for the well- being of others. God says: A majority of the people of the Book wish that you should return to infidelity after you believed -3: 29. God mentioned the story of Joseph and also mentioned the envy of his brothers towards Joseph. They said out of envy: Kill Joseph or throw him into a well-12: 8Q. God says: Mankind was only one Ummat or people. Thereafter owing to envy, they separated themselves. God says: They became separate after knowledge came to them, being rebellious. God gave them knowledge in order to unite mankind and united their hearts by affection for His divine service. But they differed among themselves out of envy and everyone of them wished that he alone would yield authority.

Hazrat Ibn Abbas said: When the Jews fought with a people before the Prophethood of Muhammad (p.h) they used to pray: O God, we invoke you in the name of that Prophet whom you have promised to send and with him a Book. As a result, they used to get victory. When the Prophet from the descendants of Ismail was sent to them, they could recognise him but they did not believe in him. God says in this connection: Before this, they prayed for victory against the unbelievers but when he appeared to them, they disbelieved him. This is out of envy.

To have competition is not unlawful, rather it is commendable. It is an effort towards further progress and advancement. God says: And in this, let those aspire who have aspiration-83: 26Q. God says: Complete one another towards forgiveness from your Lord-57: 21Q. They are like two servants who both try to please their master and hope to defeat the other in this matter. The Prophet mentioned about them. He said: There is no envy for two persons- (1) God gave wealth to one person and also gave him power to spend it in the path of truth. (2) God gave learning to another who acts up to it and teaches it to the people. The Prophet then explained the words of Abu Kabsha Anmari and said: The example of this people is as the example of four persons. (1) They are like the person whom God gave wealth and learning and who spends wealth in useful ways according to his learning. (2) They are like the person whom God gave learning but not wealth and yet he says: O God, had I had wealth like so and so, I would had spent it as he spends. They will get equal rewards. The rewards which a rich man will get by spending money will be equal to those which a poor man will get only by cherishing the desire to spend it. (3) They are like the person whom God gave wealth but not learning and who spends it in sinful acts. (4) They are like the person whom God did not give learning and wealth and who says: Had I had wealth like so and so, I would have spent it in sinful acts like his expense. They are equally sinners. The Prophet rebuked the persons of such intention to commit sins. The Prophet said: No believer is saved from three matters-(1) envy, bad conjecture and bad omen. These are outlets from them. When you feel envy, don't run after it.

THREE STAGES OF ENVY

There are three stages of envy according to status. (1) The first stage is that the envious person loves that wealth and gifts

should go away from the person envied and that they should not come to him again. This is unlawful and worst condition. (2) The second stage is that the envious person wishes to have the gifts of the envied person, such as to have beautiful house like his house, to have a beautiful wife like his wife and to have power like him. This is lawful but not commendable. (3) The third stage is that the envious person does not wish to have identical things for himself but to have similar things. This is condemned in some cases and not in others. God says: Don't greed for the gifts which God bestowed on some of you.

SEVEN CAUSES OF ENVY

There are seven causes of envy arising out of sight of the fortunes of another. (1) Enmity. This is the worst cause. As he is your enemy, you don't wish that he should have gifts and riches and other things of the world and such a person likes that these gifts of God should go away from him. The object of God- fearing men is opposite. They don't envy anybody for these things. God mentioned the envy of the unbelievers towards the believers in this verse: If any good reaches you, it grieves them and if any evil affects you, they become pleased 3:118.

(2) **Dislike of another's good.** An envious man greatly dislikes the well-fare and good of another and it gives him too much pain. He can't bear when the person envied gets any power, recognition and honour.

(3) **Pride.** The envious man takes pride over the envied man and holds him in contempt. God says about the unbelievers in verse (43:31Q). They say: Why has not this Quran sent down to some leading man in either of the two cities? Do they divide the mercy of their Lord?

(4) **To express wonder.** The unbelievers say: Shall we believe in a man like us? They expressed wonder at the claim of the Prophet of prophethood. Thus they cherished hatred against the Prophet seeing his influence and power.

(5) **Fear of failure of object.** For instance, two men work with the same object, but one of them envies another fearing the failure of his object. This is like the envy of two co-wives.

(6) **Greed of name and power.** This is also a cause of envy between two persons. This applies in all spheres of life-worship, industry, beauty, wealth, power etc.

(7) **Narrowness of mind.** This is another cause of envy. One becomes glad to see the loss of fortune of another and wishes that all blessings and gifts should be bestowed on him alone.

True religious men have got no envy. The real cause of envy is love of the world. Those who love the world envy one another for wealth, riches, power and name and fame. The religious persons have got no such greed and as such they have got no envy. They desire the next world and its comforts. There is no narrowness in Mar'fat. The religious persons also do not envy one another in matters of religious advancement. They are praised by God: I have taken out of their hearts envy. They are brethren sitting facing one another upon thrones.

MEDICINE OF ENVY

(1) Envy is a very serious disease of heart. It cannot be cured without knowledge and action. The medicine of envy based on knowledge is to know that envy is injurious for this world and the next but not harm reaches the envied person, rather it benefits him. When you will knew it by deep insight, you will consider it as your enemy and it is injurious to you. (2) Envy is injurious to your world. The fire pangs of envy burns your mind and for that your mind is filled up with sorrows and difficulties. (3) The envied person suffers no harm in this world and the next. It is clear that there will be no harm of the envied person. God gives properties and wealth to a person for a certain term and there is decree for every age. A certain Prophet complained to God against the oppression of a certain queen's administration. God then revealed to him: Till her rule does not end, you live elsewhere fleeing away from her. In other words, there is no alternative to change the decree which I have written for her. So bear patience till the end of her time. If by envy, gifts would have gone, God's gifts would not have been bestowed on you or anybody in the world. The unbelievers envied the Muslims for the gift of faith. God says: Many people of the Book like out of envy that you should return to disbelief after you have believed.

(4) The benefit of envied person in this world and the next world is open. The envied person will gain benefit by your envy,

but you think that he is oppressed. The envied person if back-bited will get the various of the envious person. The worldly anxieties of the envious person are a gain of the envied person. A desert Arab asked the Prophet: O Prophet of God, what is your opinion about a person who loves a people without seeing them? The Prophet said: He is with one whom he loves. A desert Arab asked the Prophet during his sermon: O Prophet of God, when will occur the Resurrection? He said: How have you prepared for it? He said: I donot pray much for it, nor fast much, rather I love God and His Prophet. The Prophet said: You will be then with one whom you love. Hazrat Anas said: The Muslims did not feel so much joy after their conversion to Islam than that of this day.

It appears from this that the great matter of the Muslims was to love the Messenger of God. Hazrat Anas said: We began to love the Prophet, Abu Bakr and Omar but we could not do divine service like them but yet we cherished hope to live with them. Hazrat Abu Musa said: I asked, O Messenger of God, one man loves those who pray, but he does not himself pray. He loves those who fast but does not himself fast. The Prophet said: He will be with one whom he loves. One man said to Caliph Omar-b-Abdul Aziz: Every man says from the beginning: If you can be learned, be a learned man. If you cannot be a learned man, be a student. If you cannot be a student, love him if you cannot love him, don't hate him. He said: Glory to God, God made a way for us. The Prophet said: Three classes of men are inmates of Paradise-(1) One who does good deeds, (2) one who loves the doers of good, (3) and one who removes difficulties from the doers of God. So you should not get out of these three classes by taking recourse to envy and hatred. The devil has entered your mind and keeps you out off these three classes. Evil returns to you as God says: 'The evil machination falls on those who contrive it.' Many a time it happens that the snare which is laid for an enemy falls on the person who contrives it.

(2) MEDICINE OF ENVY BASED ON ACTION

To do an action opposite to the cause for which envy aries is its medicine, be it with words or with actions. If your object is to mention the guilts of the envied person out of envy, then the medicine to remove it is to praise him. If the cause is pride, its

medicine is to treat with him with humility. If envy advises you to destroy another's property, its medicine is to help him.

To drive out envy from mind. Envy is an evil of the mind and not of any organ of the body. God says: They do not find in their minds narrowness for what they were given. God says: They wish that you should turn infidels. God says: When any good reaches you, they become sorry. The action of envy is expressed through back-biting and falsehood. So he will be sinner for entertaining envy in mind. When it is expressed in outer organs of the body, to seek pardon becomes compulsory for it.

CHAPTER VI

ATTACHMENT OF THE WORLD

All praise is due to God who discloses the merits and demerits of the world to His friends. They weighed its benefits and harms on the scale and found that its harms are greater than its benefits. The world is like a beautiful unchaste woman who attrates the people towards her by her beauty but she has got such secret diseases which destroy one who goes unto her. If you do good to the world for one hour, it does you harm for one year. If you carry on business with the worldly people, you gain no benefit but loss. He who seeks the world faces many dangers and difficulties which cannot be enumerated. Who so wants it, it flees away from him ; and who so does not want it, it goes to him.

THE WORLD IS AN ENEMY OF GOD

The cause is that the world cuts the ways of divine service. For this reason, God keeps an eye on it since He created it. The world is an enemy of the friends of God. The cause is that it presents itself with its best grandeurs just like an unchaste woman dressed with various beautiful dresses. The world is also an enemy of the enemies of God. The cause is that the world entraps them in its net of love after deceiving them and opens its door of love for them. They are deceived by its love and get attached to it.

The result is that they are dishonored and disgraced and they go away from it. Their hearts are pierced for its separation and fortune bids them adieu for ever. Then there is no limit to their remose and they therefore seek refuge to God. They have purchased this world in exchange of the next world.

When the harms of the world are many, we should know its snares and charms and then save ourselves from its deceptions and love.

EVILS OF THE WORLD

There are innumberable verses of the Quran regarding the evils of the world. The goal of the Prophet was to turn away the people from the evils and harms of the world and so there is no necessity of collecting verses from the Quran about it. I shall mention only some Hadis.

(1) It has been narrated that the Prophet was once passing by a dead goat and said to his companions : Don't you look to the dead animal ? Its owner is now looking at it with hate. By One in whose hand there is my life, just as this dead goat is more an object of hate to its owner, the world is likewise more an object of hatred to God. If the value of the world would have been like the wing of a mosquito, He would not have given a drought of water to an unbeliever to drink. (2) The Prophet said : The world is a prison to a believer and a Paradise to an unbeliever. (3) He said. The world is caused and all the things in it are cursed. 94) He said: He who loves the world injures his hereafter and he who loves his hereafter injures his world. So take what will last for ever by giving up what will not last. (5) He said : Love of the world is the root of all sins. (6) Zaid-b-Akram reported : We were once with hazrat Abu Bakr. He ordered for water and honey which were brought to him. He lifted them to drink but began to weep. On being asked the reason, he said : Once I was with the Holy Prophet and saw that be was wiping out something from his body. I asked him : O Prophet of God, what are you throwing out ? He said : This is the world. It came to me with beautiful face. I said : Be off. The world said : You have saved yourself from me, but those who will come after you will not be safe from my hand.

(7) the Prophet stood by a place full of human bones and said to the people : Do you like to look at the world ? He then took a rotten cloth and melted bone and said. This is the world. He said that the wealth and pleasures of the world will be ruined like the rotten cloth and all the people will be melted like the melted bone. (8) The Prophet said : This world is sweet and fresh and God made you His representatives therein. He is looking how you act therein. (9) When the children of Israil were given enormouse wealth and when they were engrossed therein, they were attached to the worldly pleasures, love of women and precious scents and dresses. (10) Jesus Christ said : Don't take the world as you lord. If you do so, it will make you slaves. Hoard up

your wealth with such One who will not destroy it. Guards of wealth of this world cannot be relied on, but you can rely on the guards of God. He also said : O my disciples, I have leveled the world with earth for you. Don't take it up after me. One of the evils of the world is that the people commit sins therein. Another evil of the world is that the next world cannot be acquired unless this world is given up. So take care and think that the world has passed away and don't live therein with happiness. Know that the root of all evils is attachment for the world. Many a time the present greed becomes the cause of man's calamities.

(11) **Jesus Christ also said :** The world lies behind you and you take seat thereon. Therein the kings and women stand as stumbling blocks against you. Don't dispute with the kins regarding this world, as they will not stand in your way if you give up connection with hem and their affairs. Save yourselves from women with fastings and prayers. He also said : The world searches for the people and the people search for the world. The world searches for one who searches for the next world till his provision does not become complete for him. The next world searches for one who searches for the world till his death. Thereafter it catches his neck and climbs upon him. He also said : God created nothing so obnoxious than the world. He did not look at it on the day He created it.

(15) It has been reported that Hazrat Solaiman was roaming in air and birds were giving him shade and men and Jin were on his right and left sides. He met a hermit of Banu Israil on the way and the hermit said to him : O son of David, the Almighty God has given you reign and power. At this, Solaiman said : One Tasbih (praise of God) in the book of deeds of a believer is more superior than my reign, as what has been given to the son of David will end but Tasbih will remain, (16) The Prophet said : Excessive wealth has kept you forgetful. The son of Adam says : My wealth, my wealth. Have you got any other wealth than what you have eaten and ended, what you have put on and got old, what you have given in charity and remained lasting ?

(17) **The Prophet said :** He who has got no abode takes the world as his abode. He who has got no wisdom makes enmity for it. He who has got no power of doing justice, coverts it. He who has got no sure faith makes efforts for it. (18) He said : He who gets up at dawn with the world as his object of thought is not

God-fearing in any matter. God gives him four conducts in his mind—(1) such anxiety as has got no end, (2) such engagement as has got no limit, (3) such poverty as can never make him rich. (4) and such hope which has got no end.

(19) Hazrat Abu Hurairah reported : The Prophet said to me : O Abu Hurairah, shall I show you what obnoxious things are there in this world ? I said : O Prophet of God, show me. Then he caught my hand and took me to a valley of Madina and showed me a place full of carcasses, stools and urine, rotten clothes and bones and hides. He said : O Abu Hurairah, there were in their heads greed like you greed and hopes like you hopes, but to-day those are with the rotten remains and those will be consumed by earth after some days. All these are of the world. If you can weep at the sad plight of the world, then weep. Then we began to weep.

(20) Hazrat Daud-b-Hallal reported that it is written in the Scripture of Abraham : O world, how ignoble you are to religious men. You have presented yourself to them with your grandeurs, but hatred has been cast at you in their hearts and for that they have turned away from you. There is nothing so obnoxious to Me like you. Every act of your is mean and comes to destruction. I have recorded for you on the day I created you that you will not stay with anybody forever and that he who loves you will be miser. Thanks to those pious men who seek Me with pleasure in their hearts, those in whose hearts there is truth and who stand on right path. Happy are they as they will get rewards of what their hands have acquired. When they will come to Me from the graves, light will move forward in front of them and the angels will surround them. They will get mercy as they all hoped it from Me.

(21) The Prophet said : There will appear such persons on the Resurrcetion Day whose merits will be high like the hillock of Tohama but they will be ordered to go to Hell. The comapnious asked : O Prophet of God, did they say prayers ? He replied : Yes, they observe prayers and fastings and prayed also at night but whenever anything of the world came to them, they jumped upon it. The Prophet said in his sermon : A believer will live with two fears. One fear is for his fate which is past and he does not know what was recorded therein. Another fear is his book of deeds which yet remains and he does not know what has been recorded by God therein for him. So a servant should gather

sufficient provision for himself, from the world for his next world, from his life for his death, from his youth for his old age because the present world has been created for you good and you have been created for the next world. By One in whose hand there is my life, there is no field for labour except Paradise and Hell and there is no abode after the world.

(22) **Jesus Christ said :** Love of both this world and the next cannot remain united in the heart of a believer just as water and fire cannot remain united. Hazrat Gabriel asked the Prophet Noah : O one having a very long life, how have you found the world ? He said : It is like an abode having two doors. I have entered through one door and come out of another.

(23) **Jesus Christ was asked :** Why do you not construct a house to live in ? He said : The abode of our predecessors is sufficient. The Prophet said : Beware of the world, as it is a sorcerer greater then Harut and Marut.

(24) **Hazrat Hasan Basari said :** Once the Prophet came out to his companions and said : Who is one amongst you who does not wish bright eye sight after his blindness ? Beware, the more he is attached to the world and the longer is his hopes, the more God makes his heart blind ; and the more one gives up the world and the more he curtails his hopes, God gives him more wisdom without education and guides him more without guidance. Beware, there will come such a people after you whose kingdom will not be alright without pride and miserliness and who will not love except for passion. Beware, whoever reaches that age and remains patient over poverty even though he can acquire wealth and remains patient over hatred even though he can earn love, and remains patient over dishonor even though he can earn honour and he has got no other object for these things than the pleasure of God, will get rewards of fifty truthful men.

(25) It has been reported that the Prophet Jesus Christ began to search for regue having fallen in storm, lightning and thunders, til he found a tent and came to it, but when he found a beautiful, woman therein he returned from there. Thereafter he came to a cave wherein there was a tiger. Then he placed his hand upon the ground and said : O Lord, you have given shelter to everything, but not to me. God then revealed to him : Your shelter is God's mercy. I shall get you married on the

Resurrection Day with one hundred Hurs whom I have created with My hands. Your marriage ceremony will continue for four thousand years, one day of which is equal to the age of this world. I will order a proclaimer to proclaim : Those who were religious and asectic will join this marriage ceremony.

(26) Jesus Christ said : Alas for one who is addited to the world. How can he die after leaving the world and its fortunes ? How does the world play deception with him and he puts trusts in it? The world plays treachery withhim but he lives out of its fear. What he does not love comes to him, what he loves goes away from him. What has been promised for them must come. Alas for one whose only object of thought is this world and whose actions are sins. How can he appear to-morrow with sins?

(27) It has been reported that God revealed to Moses : O Moses, what necessity have you got in the abode of the sinners (world) ? It is not your abode. Drive out your thoughts from it and remain aloof on the strength of your wisdom. What a bad house it is ? It is a good abode for one who does good therein. O Moses, I am searching for one who commits therein oppression secretly, so that I may take his virtues and give them to one oppressed.

(28) It has been reported that the Prophet once sent Hazrat Abu Obaidah to the province of Bahrain. He went there and returned with enormous wealth from the inhabitants and placed it before the Prophet. The Ansars came to know of it and assembled for morning prayer to the mosque. After prayer the Prophet said : You have perhaps heard about the riches brought by Abu Obaidah. Then he said : I don't fear for your poverty but I fear for your enormous wealth as our previous nations got it. They got enormous wealth and engaged in quarrels with one another. As they were destroyed by this wealth, you will likewise be destroyed by it.

(29) **The Prophet said:** I fear that you will be given the plenties of the world. He was asked : Who are the plenties of the world ? He said : Riches and treasures of the world. The Prophet said : Don't keep mind engaged in the thoughts of the world.

(30) **Jesus Christ said to his disciples :** In order to get peace of this world as well as of the next, it is more preferable to eat bread with only salt, to wear gunny bag and to sleep in stables.

(31) Hazrat Anas reported that the Prophet had a she camel named Ajwa which defeated all camels. A desert Arab came with a camel which defeated Ajwa. The Muslims were grieved to see this and the Prophet said : It is a duty of God that He does not raise up a thing without lowering it. (32) Jesus Christ once said : Who is there who constructs a house in the currents of sea ? It is the world. Don't take it as your permanent abode. (33) Jesus Christ was once asked : Give me such short advice by virtue of which God will love us. He said : Hate the world and God will love you.

(34) **The Prophet said:** If you had known what I know, you would have laughed little and wept much. Hate the world and love the next world. (35) Abu Dara's said : Had you known what I know from the Prophet, you would have ccme out to every elevated place and wept for salvation of your soul, given up the riches and treasures of the world except what is essentially necessary for you. (36) Jesus Christ said : O my disciples, be satisfied with little of worldly riches but with greater divine service, as the worldly addicted man remains satisfied with little of divine service but greater worldly riches.

(37) **Jesus Christ said:** It is of greater virtuous act to give up the world for those who search the world for religion. (38) The Prophet of Islam said : The world will be broadened for you after me but it will consume your faith in such a way as fire consumes a dry wood. (39) God sent revelation to Moses : O Moses, don't be addicted to the world, as you will not come to me with a greater sin than this. (40) Once Moses passed by a man who was weeping. He found the man in the same condition when he was returning. Then Moses prayed to God : O Lord, your servant is weeping for fear of you. God said : O son of Imran, if his tears flow over his head and he keeps his hands raised up till they fall down, I shall not forgive him as he loves the world.

Wise sayings Hazrat Ali said : He who has got six virtues leaves nothing for search for Paradise and for salvation from Hell- obeying God after knowing Him, following truth after knowing it, disobeying the devil after knowing him, saving himself from falsehood after knowing it, giving up the world after knowing it, and search for the next world after knowing it. Hazrat Hasan Basari said : God shows mercy on him who competes with another in matters of religion and He throws one

on his neck who competes with you in matters of the world. Loqman advised his son : O darling, the world is a deep sea and many people are drowned therein. Make God-fear as your boat, Iman as your oar, God-reliance as your sail, so that you may get salvation, or else I don't see the cause of your salvation.

The saint Fazil said: We should ponder deeply over the Quranic verse : I have made adornments for the world. I have created them with the object that I will see who among them is great in good works. A hermit was questioned : What do you think about time ? He said : Time destroys the body, creates new hopes, takes death near and removes light distant. A certain sage said : success in the world means failure, cleanliness therein means uncleanliness and its dwellers remain in fear of loss of wealth, of clamity and impending death. One man said to the saint Abu Hazem : I have got no abode in the world, yet I complain to you about my attachment to the world. He said : Look to what God granted you regarding wealth. Don't take except what is lawful. Don't spend except for things for which you should spend. If you conduct yourself in such a way, attachment for the world will not harm you. The saint Fazil said : If the transient world was made of gold and ever-lasting and the next world of clay, it would have been our duty to love the clay-made next world than the world made of gold. How futile is it to love transient earth-made world than to ever-lasting gold-made next world.

The wise Loqman said to his son: O darling, sell your world in exchange of your next world. You will then get benefit in both the worlds. Don't sell your next world in exchange of this world, you will then be a loser in both the worlds. Hazrat Ibn Abbas said : God divided the world into three parts—(1) one part for the believers, (2) one part for the hypocrites and (3) one part for the infidels. A believer gathers his provision therein, a hypocrite adorns it and an infidel makes enjoyments therein. Hazrat Baheli said : After the Prophet became the messenger of God, the armies of the devil came to him and said : One Prophet has appeared and one nation has come out. What shall we do now ? The devil said : Do they love the world ? They said : Yes. The devil said : I have got no anxiety about them even though they do not worship idols provided they love the world. I will come to them

morning and evening with three advices—(1) acquire wealth unjsutly,(2) spend money in improper places and (3) be miser in places where expenditure is necessary. All sins arise out of these three matters.

Hazrat Ali was once asked about the world. He said in short that accounts will be taken of lawful things in the world and punishment will be given of unlawful things. Abu Solaiman Darani said : When there is the next world in the mind of a man, the world stands before him. When there is the world in his mind, the next world does not come in, as the next world is honourable but the world is an object of hatred. Malek-b-Dinar said : The thoughts of the world will come out of your mind in proportion to your sorrows for the next world. Hazrat Ali said : This world and the next world are like two-co-wives. A co-wife will be dissatisfied in proportion to your giving satisfaction to another co-wife.

Hazrat Hasan Basari said: I saw such men to whom this world was more an object of hatred than the trodden mud. They had no attention to whom it went, to whom it rested and from whom it set in. Once Hazrat Omar went to visit Syria when Abyu Obadah was its governor. He came riding on a she camel to receive Hazrat Omar. The she-camel had a rope tied with her nose. Hazrat Omar conversed with him and then came to his abode but found nothing therein except a sword, a shield and a wood stand for placing the Quran therein. The Caliph asked him : Why have you not kept other necessary things in your house ? The governor said : O Commander of the Faithful, these things will carry me to the place of questions and answers (grave). The wise Loqman said to his son : O darling, you are drifting away from this world from the day in which you were born and advacning towards the next world. The abode to which you are proceeding is better than the abode from which you are drifting away.

The saint Farnil-b-Iyaz said: Wonderful is the man who roams merrily even though the knows that death is inevitable. Wonderful is the man who laughs even though he knows that Hell is a truth. Wonderful is the man who remains satisfied with the world even though he knows that it is transient. Wonderful is the man who keeps himself engaged in earning wealth even though he knows that fate is true.

Once an old man of 200 years of age came to the Caliph Muwayiah who asked him what he wanted from him. The old man said : I wish to get from you the life that has passed and to remove death which is near. He said : I have got no power over that. He said : Then I have got nothing to ask from you. Hazrat Hasan basari said : The life of a man will not go out of the world without repentance for three things—(1) he could not enjoy with satisfaction what be hoarded, (2) he could not fulfill what he hoped for, (3) and he could not do actions which ought to have been done for the next world. A certain sage was asked : For whom is this world ? He said : For those who give up this world. He was asked : for whom is the next world, He said : For those who want it.

The saint Ihya-b-Ma'az said: The wise men are three—(1) he who gives up the world before the world gives him up, (2) he who keeps himself prepared for his grave before he enters it, (3) and he who keeps God satisfied before he meets Him. Hazrat Ali said : The following six things are the world—(1), food, (2) drink (3) dress, (4) conveyance, (5) woman and (6) scents, Honey is the best of foods and it comes from the mouths of bees. Water is the best of drinks. Both the virtuous and the sinners enjoy it. Silk cloth is the best of dresses and it is the saliva of worms. Horse is the best of conveyance. The Prophet fought riding on it. Woman is the best of coveted things to a man. He takes pleasures in penetrating his genital organ into female vazinal canal. Thus vazina is the most coveted thing in a woman. Musk is the best of scents and it is the blood of deer.

Hazrat Hasan Basari once wrote to Caliph Abdul Aziz : This worlds is transient, not ever-lasting. Adam was sent to the world as a sort of punishment. O Commander of the Faithful, fear the world. Giving up the world means gathering provision from the world for the next world. To remain in want in the world means to posses wealth in the hereafter. Every moment of the world destroys a man. He who honours the world, is humiliated by it. He who hoards up for the world, is thrown into wants. The condition of the world is like poison. He who does not know it eats it and therein there lies his destruction. Live in the world like the person who treats his wound and bears hardship for a time for fear of long sufferings and keeps patience of bitter pills for fear of too many medicines. So fear this abode of deception,

deceit and treachery. Treasures of the world were presented to our Prophet. Had he accepted them, he would not have received honour like the wing of a fly.

There is in Hadis Qudsi that God said to Moses : When you see some wealth coming to you, tell it: Punishment of sin will soon come. When you see poverty coming to you, say : Welcome to you, thanks to the sign of the religious men. If you like, follow Jesus Christ as he used to say : Hunger is my curry, God-fear is my sign, Sufi cloth is my dress, sun-rays in cold season is my provision, morning is my lamp, my feet are my conveyances, what the earth grows is my food. I pass nights having nothing and I pass my days having nothing. Who is a richer man than myself?

Hazrat Ohab-b-Munabbah said : When God sent Moses and Haron to Pharaoh, He said : Don't fear him, his forelock is in my hand. He cannot move his tongue without My permission and cannot breathe. Hazrat Ali said in his sermon : O people, know that you are dead and you will be raised up after you are deal. Let not the world's life deceive you. This world's life is surrounded by dangers and difficulties, its destruction and its treachery are well known to all. What is therein will pass away along with the world and the world will roam in the midst of its votaries.

ILLUSTRATIONS OF THE WORLD

(1) **First illustration:** The world is moving towards destruction. The world promises that it is lasting, but it breaks its promise immediately after that, Look to the world. It is motionless and steady, but really it is always moving.

(2) **Second illustration:** The world is like a shade. Shade seems to be steady at its outward look, but really it is moving and constantly drifting.

(3) **Third illustration:** The world is like dream of night and like the different ideas in dream. The Prophet said : The world is like a dream and like happiness and punishment in dream. Eunus-b- Obaaid said : I found myself like a sleeping man in the world. He sees what he likes and does not like and then he wakes up from sleep in this condition. Similarly the people are asleep and rise up at death.

(4) **Fourth illustration:** The world is like an unchaste woman. The world at first treats well and then leads to destruction. The world dresses itself like an unchaste woman and calls the people towards her. Whenever she takes the people to her house, she ruins them. Jesus Christ saw the world in his mind's eye like an old woman dressed nicely and asked her : How many husbands have you taken ? She said : There is no limit. He asked : Have all of them died during your life time or have they divorce you once after another ? The woman said : I have ruined all of them. Jesus Christ said : Woe to your remaining husbands. Thy do not take lessons seeing the condition of your previous husbands. They do not take care even tough you have runined them one after another.

(5) **Fifth illustration:** The world is like anugly old woman. The outer form of the world is one kind and its secret form is another. Its outer form is nice but its inner form is ugly and poisonous. So the world can well be compared to an old and ulgy woman. The saint Abu Bakr-b-Iyash said : I saw the world in dream as an ugly woman with dislevelled hairs. She is beating drum with her hands and many people are dancing behind her. When she came forward, she said : If I can win over you, it will be good. I will deceive you as I have deceived these people. Then Abu Bakr wept : I saw this woman before I came to Bagdad.

(6) **Sixth ill illustration:** Know, O dear readers, that a man has got three conditions—(1) one condition is that he was nothing at one time and that was before his birth. (2) The second condition is that he will not see the world after his death till resurrection. (3) The third condition is the time between these two times—the time of life. This is the time of life's span. Now compare this short time with the endless time before and after. For this reason, the Prophet said : 'I am in this world like a sojourner who travels in scorching rays of the sun and then sleeps for a time under the shade of a tree on the way and then rises up and walks. He who looks to the world with this angle of vision, can not be addicted to this world. He cannot look how his days pass by, whether in sorrows and difficulties or in joy and happiness. He does not construct any building or a house of wood up to his death. One day he saw a companion constructing a house of wood and said : I am seeing that death is faster than this house. Jesus Christ said : The world is like a bridge. Cross it

but do not live in it. This is a clear illustration as this world's life is drifting towards the next world. The beginning of this bridge is the birth place and the end is grave. To construct houses on the road and to adorn them is foolishness in the extreme as it shall have to be crossed.

(7) **Seventh illustration:** At first, if seems that there is joy and happiness in the world but it is difficult to get out of it safe. Hazrat Ali wrote to Salman Faresi : The world is like a snake which is smooth on touch but whose poison is destructive. So be careful of what seems therefrom liking to you. When you are certain that you shall have to part from it, you should give up all thoughts about it. The more you enjoy the objects of happiness in the world, the more it will be the cause of your sorrows.

(8) **Eight illustration:** The Prophet said : The worldly addicted man is like one who walks upon water. Can he walk upon water without getting his feet wetted in water ? This is a lesson for those who think that their soul is pure though their body is in worldly happiness. Worldly attachment becomes a stumbling block to getting pleasures in divine services. Jesus Christ said : I tell you with truth, the worldly addicted man does not get pleasure in divine service as a diseased man does not get any taste in delicious foods. I tell you with true that if you do not hold under control your riding animal, its nature will change and you will feel difficulty in riding on it. Similar is the condition of mind. If you cannot keep the mind under control by constant divine service and remembrance of death, it will become hard and harsh. The Prophet said : There are difficulties and danger sin the world. The good work of any of you is like a pot. If its upper portion is clean, its inner portion is also clean and if its upper portion is unclean, its inner portion also is unclean.

(9) **Ninth illustration:** The Prophet said : The world is like a torn cloth from its beginning to end. The end of the cloth is hanging up with a thread which will soon be torn.

(10) **Tenth illustration:** Jesus Christ said : The searcher for the world is like one who drinks water of sea. The more he will drink the saltish water of the sea, the more his thirst will increase and ultimately he will meet with his end.

(11) **Eleventh illustration:** The temptations and greed of the world conduce to happiness as the greed for food is enjoyable to

belly. Everyone will see his greed of the world stency and an object of hatred at the time of his death as the delicious foods become obnoxious in stomach. The more the food is delicious and tasteful, the more the stool gives out obnoxious smell. Similarly the more the temptations are delicious to heart, the more it will become troublesome at the time of death. The more a man has got worldly riches, the more are his pangs of separation at the time of his death. What is the meaning of death except the leaving of the worldly riches ? The Prophet said : God likened the world to the food of men and likened the food to the world.

(12) **Twelveth illustration:** The Prophet said : What is this world in comparison with the next world ? This world is like that scanty water which a finger catches when it is put into sea.

(13) **Thirteenth illustration:** Know, O dear readers, that the worldly men are like the people in their carelessness who got on a boat and the boatman held it up with an island and asked the boarders to clear their natural calls. Some of them returned soon after their calls of nature and some sat in the island heartily enjoying the songs of birds, seeing the beautiful brids and beasts and other charming things of the island. They returned after sometime only to find their places in the boat made too narrow. Some of them totllay forgot the boat and settled in the island without heeding the boatman's words that they should return soon to their boat. As a result they stayed in the island and died soon after without getting food and drink. This is the illustration of the world. Those who forgot their permanent abode and are engrossed in worldly enjoyments, they meet with spiritual death and destroy themselves. Nothing will go tight them at the time of their death except good deeds.

(14) **Fourteenth illustration:** Hazrat Hasan Basari reported : I heard that the Prophet gave advice to his companions : The world is like a company of people who were travelling through a desert. Their provisions ran short and they faced death. When they where in this this condition, they found a man coming towards them from a distance. When he came, he said to them : If I can take you to a fountains and a good garden, will you obey me ? they said : Yes, we shall not disobey you. We swear in the name of God. He then took them to a fountain and a garden full of vegetables and fruits. Thus they saved their lives after eating them. The man said : O people, now you may go. Some of them

obeyed him and went away from that place. Those who disobeyed were soon caught by enemies and were either killed or made captives.

(15) **Fifteenth illustration.** This world is like guest or rest house built for the travellers and not for permanent residence therein. The rest house is to be enjoyed only temporarily. This world is similarly a rest house for the travellers of the next world who will take benefit therefrom for their permanent residence.

SPECIAL KNOWLEDGE OF THE WORLD

What is the world? Which portion of the world is to be accepted and which to be rejected ? Which is good in the world and which is bad ? This world and the next world are two conditions of your mind. everything before death is world and everything after death is next world. The thing which gives you pleasure before death increases your greed and gives you taste is the world for you and the thing which will give you pleasure after death is the next world.

THREE KINDS OF THINGS ARE NOT WORLD.—(1) The things that will go to the next world with a man and knowledge and actions. The objects of knowledge are God, His attributes, His actions, His sovereignty over heaven and earth, etc. Actions mean the actions done for the sake of God and His pleasure. The learned man is he who possesses these two attributes. To him knowledge of the former is greatest, for which he gives up food, drink and even marriage, as the happiness of the former is greater than that of the latter. This knowledge is a portion of the world, yet it cannot be called world. It is included within the next world. A certain sage said : I fear death as it will destroy my might prayer. Another sage said : O God, give me strength in the grave to pray, to bow and prostrate. The Prophet said : Three things of the world are dear to me-wife, scent and prayer. Even prayer was considered as belonging to the world. The things which can be perceived by the five senses are of this world. Prayer is done by movements of bodily organs and therefore it is included within the world.

(2) **Things of the second kind.** These things are also not included within the world and these are such things as are absolutely necessary for a man in this world. What is not absolutely necessary is world. What is not done for the next

world is world and not next world, just as to enjoy lawful things in excess of necessity, to enjoy silver and gold, horse, cattle, landed property, houses and buildings, dress and delicious foods of various kinds. Hazrat Omar reported that he had appointed Abu Darda'a as governor of the province of Hems. The governor erected a latrine with two dirhams' expense. Hazrat Omar wrote to him on getting this news : From Omar, Commander of the Faithful, to Abu Darda'a. You have got ample worldly adornments in the places of Chosroes and Byzantines, but God proposes to destroy them. When this letter of mine reaches you, you and your family must come to Damsscus and stay there till death. Hazrat Omar thought it even unnecessary.

(3) **Things of the third kind.** The things of the third kind are in the intermediary between the above two classes. This is to work with the object of doing next worldly actions, such as taking food and drink only to save life, to wear coarse cloth only to cover private parts and to do such works from which there is no escape. So what is necessary of food and drink to save life and health is not world.

THREE THINGS WILL GO WITH A MAN AT THE TIME OF HIS DEATH

(1) purity of heart, (2) satisfaction arising out of the remembrance of God (3) and engagement of mind in divine love. Purity of mind cannot be attained if one cannot control himself from worldly passions and temptations. Satisfaction cannot be gained unless there is constant remembrance of God and keeping patience therein. These three things will be the causes of satisfaction. By death the existence of man does not end but he returns to God after separation from his dear things of the world. From this, it is known that a traveler towards the next world must necessarily possess three qualities—Zikr (remembrance of God), Fikr (good thought) and meditation and pious actions which prevent him from worldly greeds. To such a man, the enjoyments of the world are bitter. If there is no health, these qualities cannot be attained and dress and an abode for habitations. So these things are also necessary. If a man takes these things to the proportion of necessity with the object of the next world, he cannot be addicted to the world. For him the world is a seed ground for the future.

There are two classes of these things—Lawful and unlawful. Unlawful things lead to the punishment in the next world and lawful things stand as blocks to higher ranks. To wait for rendering account on the Resurrection Day is a sort of punishment. The Prophet said : There are accounts for the lawful things of the world and punishment for the unlawful things. He also said : There is also punishment for the lawful things but this punishment is lighter than that of unlwful things.

So everything in the world is cursed, small or great, lawful or unlawful. The proportion of a thing which helps God-fear is not world. He whose Marfat or God's knowledge is strong takes great care of the world. Jesus Christ once was sleeping placing his head on a stone. The devil came to him and said : You have become attached to the world. At this, he threw away the stone at him. Hazrat Solaiman entertained his people with various dishes, but himself ate husk of wheat. Our Prophet was pesented the treasures of the world, but he kept himself hungry for some days and bound stones in his belly to reduce the pangs of hunger. For this reason, the prophets and friends of God were given the most severe trails, so that they may enjoy enternal happiness of the next world. So what is not done for the sake of God is called world and what is done for His sake is not world.

Question. What are the things for the sake of God?

Answer. All things are divided into three classes.

(1) What is not done for the sake of God, such as sins, prophibited things and unnecessary lawful things. These are the things of the world, (2) What is done for the sake of God. (3) Worldly actions done for the sake of God, such as food and drink, marriage etc. The second class of things are again sub-divided into three classes. (1) Fikr or meditation about the creatious of God, (2) Zikr or remembrance of God and (3) abstaining from worldly greeds and passions. When these things are done for the sake of God and not for show, they appertain to the third class. They are food, drink, marriage etc. If they are done for the sake of God, they are next worldly actions but if they are done to satisfy just, they are worldly actions. The Prophet said : He who, searches lawful things of the world to show glory or boast will meet with God in His enraged condition, but he who searches the world to abstain from begging and to

save him will come on the Resurrection Day with face bright as full moon. God says : He who restrains himself from vain desires will have paradise as his destination—19 : 40Q.

FIVE THINGS OF VAIN DESIRES: Passion or vain desire is composed of five things. God says of them in the following verse : Know that this world's life is a mere sport, vain plays and adornment, mutual boast and increase in wealth and children—57 : 20Q. In another verse, seven things have been counted as vain desires—3 : 14 Q.—Men have been given the vain desires of women, children, hoarded wealth of silver and gold, horses of good quality, quadrupeds and crops. These are things of this world's life.

Now you have come to know what is world and what is not world. Food, dress and abode to the extent of almost necessity and if done to please God are not world. What is in excess of these things is called world. There are things which are absolutely necessary and things which are simply necessary. There is the middle course between these two kinds which is best and the middle course keeps near the border line of absolute necessity.

The Saint Wais Qarni was regarded by his country men as a mad man as he subjected himself to strict rigours of life. They constructed for him a hut which he visited once a year or once in two or three years. He used to go out before Azan for morning prayer and returned home after Isha or night prayer. His food were the stones of dried grapes and he used to put on the torn pieces of cloth after sewing which he gathered from heaps of refuges in markets. Often the boys threw stones at him. He said to the body's : Throw small stones as my ablution might break for bleeding if large stones are thrown at me. The Prophet looked his actions with honour and said : I am feeling the breath of God from the land of Yemen. This is a hint at Wais Qarni. Hazrat Omar delivered this sermon to the people after taking charge of Khilafat : O people, let the inhabitants of Iraq stand up and let others sit down. A party of men stood up. Then he said : Let the inhabitants of Kufa stand up and let others sit down. When it was done he said : Let the people of Murad clan remain standing and let others down. He said afterwards : Let the inhabitants of Qarn remain standing and let others sit down. Except one man, all others sat down. Then Omar said to him : Do you know Wais-b-Amr Qarni ? He said : I know, O Commander of the

Faithful, why do you ask about him? By God, there is nobody more insane, stupid and fool than him. Hazrat Omar began to weep and said : I heard from the Prophet that owing to his intercession a great many people like the numbers of Rabia and Modar clans will get salvation.

Haran-b-Hayan said : When I heard this from Hazrat Omar, I came to Kufa and searched for Wais Qarni and found him at noon washing cloths in the bank of the Tigirs. I found him strong and stout, with bald head, thick beard, and broad face. I asked him : How are you, O wais ? He replied : O Haran, son of Hayan, how are you ? Who did tell you my address ? I said : God. I wondered how he came to know my name when he did not see me before. I asked him : How have you come to know my name and the name of my father? He said : The Almighty gave me this information. My soul recognized your soul when I talked with you. Similarly a believer can recognise another believer. I said : Tell me a Hadis of the Prophet. He said : I never had any companionship with the Holy Prophet but I saw some of his companions and heard some traditions from them. Then he recited the Quranic verse : I have not created the heavens and earth and what is between them out of sport. I created them with truth, but most people do not know—44 : 39 Q. When he read up to this, he raised a loud shriek and said : O Haran, your father Hayan has died and you will soon die. Hazrat Adam, his wife Hawa, prophets Noah, Moses, David and even Muhammad, the world Prophet, died. Hazrat Abu Bakr died and my friend Hazrat Omar also has just expired. Alas, O Omar, alas, O Omar. I said : Hazrat Omar has not died. I saw him alive when I left him. He said : My Lord has just now given me the news that Omar has expired. Then he said to Haran : Walk in the path of God's Book and the believers and pious men. The news of your and my death have come. Don't be unmindful even for a twinkling of an eye. When you will return to your people, give sermons to them. Don't go a single step from the Jamaat of a Muslims. Invoke for me and for you. Haran I entrust you to God. May God shower mercy on you. You will not see me again. I am going this way and you go that way.

MEANING OF THIS WORLD AND THE NEXT WORLD

It will be clear to you from what has been described above that the things on which the sun casts its rays and the things

which the earth grows are all included within the limit of this world, and the things if done for the sake of God and the things contrary to the above are the next world. Whatever is absolutely necessary to gain strength for divine service is an action of the next world if taken in accordance with the wishes of God. If a pilgrim is on his way to pilgrimage and takes care of things necessary for his pilgrirmage, such as provisions of himself and his conveyance, pilgrimage is not nulligied therefore and he is engaged then in the actions of pilgrimage. Similarly body is the carrier of soul and walks along the distance of life. So efforts to gain and preserve strength of body for acquiring knowledge and good works are not called world, but included within the next world. The saint Tanafusi said : I was attached to the door of Banu Shaiba of the Ka'ba for seven days. On the eighth day, I heard and unknown voice : Be careful, God makes the internal eye of one blind who takes from the world kings in excess of what is necessary for him.

REAL KNOWLEDGE OF THE WORLD

Know, O dear readers, that the making of the world is—(1) the things which exist in the world, (2) the things with which man have got connection, (3) and the things for the adornment of which men are engaged.

(1) The things which exist in the world are the earth and the things that are on it. God says : I have created whatever is in the earth as adornment in order to try who among them is best in action. The earth is a bed for the children of Adam and for their rest. Whatever is grown is divided into three classes—(1) mineral substances, (2) plants and (3) animals. Animals are men, birds and beasts. Man wants to subdue birds, beasts and even men called slaves and wants also women for enjoyment. These are the world. Men love women, children, gold and silver, crops and quardrnped animals. Man has got two connections with these things—internal and external. The meaning of internal connection is to love these things with heart, to engage with them in enjoyment and turn all thoughts for them. His heart then becomes addicted to the world like a slave. For this reason, all evils, such as pride, treachery, show, hatred, name and fame, flattery, love of wealth enter the heart. This is the internal connection with the world. The meaning of outer connection so that of the body to take recourse to business and industry. So

there is the connection of mind with love and connection of body with the things. All the things are for food of the body, but food of the soul is the intention with which food is taken for the sake of God. The man who forgets his goal and soul living in the world is like the pilgrim who remains always engaged with his conveying animal and forgets his pilgrimage. The pilgrim towards the next world remembers his goal and does only what is necessary to take him to the destination.

CAUSES OF ENGAGEMENT IN THE WORLD: The three causes are to gather food, dress and abode. Food is for preservation of the body, dress is for protection of the body from heat and cold, and abode is for protection of the body and to keep away the causes of destruction of lives and wealth, God created these things for the benefit of mankind. There are five necessary things for man which are the basis of industry and main causes of his engagement—(1) cultivation, (2) grazing, (3) hunting, (4) weaving and (5) construction. Cvultivation is for growing crops and food stuffs. Grazing is for maintaining beasts and quardrupeds. Weaving is for making cloths and dresses and construction is for making houses for habitation. For smooth living, administrative works, judicial works and military work, are necessary. So mankind is divided into three classes from the point of view of these works—(1) cultivators and industrialists, (2) soldiers, and (3) offices of government.

The religious men are of different classes. One class of religious men think that this world is a house of dangers, difficulties and labour and think also that they will be owners of fortune in the next world irrespective of actions good or bad. Another class of religious men think that natural passions must be uprooted for salvation and it is not sufficient only to bring them under control. Another class think that it is impossible to observe religious rules and that God has got no necessity for the divine service of men. Another class think that divine service is not necessary as it is sufficient to have knowledge of God. Another class of men rightly think that there is salvation in following the prophets especially the last Prophet of Arabia. They do not give up the world, nor uproot their passions. They take from the world whatever absolutely necessary for them. The Prophet said that out of many parties, only one party will get salvation. The companions asked : O Prophet of God, who are

they ? He said : People of Sunnat and Jamaat. The Prophet was asked : Who are the people of Sunnat and Jamaat ? He said : Those who tread my path and the path of my companions ? They did not take the world for its sake but for religion. They did not give up the world but really they renunciated the world. They adopted the middle course in their actions and did not go to the extremes.

CHAPTER VII

LOVE FOR WEALTH

There are many dangers and difficulties in the world and the greatest danger is that of wealth. One of the dangers of wealth is that it cannot satisfy anybody and nobody is safe even if he possesses enormous wealth and riches. If he loses his wealth, he becomes poor and povety leads to infidelity. If his wealth become enormous, it leads him to irreligiousness. Its ultimate result is loss. In short wealth has got benefits and harms. Its benefits lead him to salvation and its harms lead him to destruction. It is very difficult to distinguish its good and evil, its good and bad. Only those who are experienced know them. Man is tried by two conditions, solvency and poverty. He who has got no wealth meets with two conditions, satisfaction or greed. Satisfaction is good and greed is bad. Greed also has got two conditions-(1) to be greedy for what people have got and (2) to engage oneself in different businesses and industries. The rich man meets also with two conditions, hoarding wealth or spending it. The former is bad and the latter is good. He who spends wealth with two conditions, is either extravagant or moderate. The former is bad and the latter is good. We shall describe below these conditions in detail.

CONDEMNATION OF LOVE OF WEALTH

God says: O believers, let not your weath and children divert you from the remembrance of God. Those who do that are indeed the losers. God says : Your riches and children are a trial. God says : I will give full rewards for the actions of those who desire the world's life and its adornments. God says : Surely man is inordinate as he thinks himself free from wants-96 : 7Q. God says : Exessive wealth will destroy you. The Prophet said : Love for wealth and greed for power breed hypocrisy as rain grows grass in the earth. He also said : As two hungry tigers cause harms to the goats by entering their fold, so also love of riches and greed for power and for name and fame make destruction by entering into the religion of a Muslim. The Prophet said: Those who have got enormous riches are ruined, but those who spend them for the good of the people are happy. Their numbers are few. The Prophet was once asked : O Prophet of God, who among your followers are bad? He said : The rich. The Prophet said : Such

people will appear after you who will eat various delicious dishes, ride on different good conveyances, marry beautiful women, put on valuable dreses. Their bellies will not be satisfied with little of food and will not be satisfied even with sufficient food. They will spend their energies in earning and they will worship deites other than God and they will follow their low desires. By Muhammad, son of Abdullah, if your successors or those who will run after them will meet them, they shall not salute them, nor treat them in their illness, nor attend their funeral prayer, nor honour their elders. He who does the above will help the destruction of Islam.

The Prophet said : Leave the world to the worldly addicted man. He who takes from the world in excess of what is necessary for him, takes the path of destruction without his knowledge. The Prophet said: The son of Adam says : My wealth, my wealth. What connection have you got with your wealth? You have destroyed what you have eaten. You have rendered old what you have put on. What you have given in charity has gone and became permanent. One day a man said to the Prophet : O Prophet of God, I don't love wealth. What is its reason? He said Have you got any wealth. He said : O Prophet of God, I have got. The Prophet said: Send your wealth in advance, as the heart of a believer keeps attached with his wealth. If he leaves that wealth in this world, his mind will wish to remain with it in this world.

The Prophet said : The son of Adam has got three kinds of friends-(1) one kind of friend remain with him till his death, (2) another kind of friend go with him upto his grave, (3) and the third kind of friend remain with him up to the Resurrection Day. The friend which remains with him up to his death is his wealth, and the friend who goes with him upto his grave is his relatives and the friend which will remain with him upto the resurrection day is his good works. The disciples of Jesus Chirst asked him : What is the matter that you can walk upon water? He asked : What value do you attach to gold and silver? They said : To us they are most valuable? He said : To me gold and silver are the same as earth.

Hazrat Salman Faresi wrote to Hazrat Abu Darda'a : O dear brother, don't accumulate such thing from the world for which you will not be able to express gratefulness, as I have heard the prophet say : The worldly man who spends wealth in obedience

to God, will be brought on the Resurrection Day with his wealth. When he will be hanging to and for on the bridge, his wealth will tell him : You may go as you have paid God's dues. Then the worldly man who did not spend wealth according to the injunction of God will be brought and his wealth will be placed around his neck. When he will be hanging on the bridge, his wealth will say to him : Woe to you. You did not pay God's dues. You will remain in such condition. His wealth will then lead him to destruction.

The Prophet said : When any man dies, the angels say: What wealth has he sent in advance? But the people say: What wealth has he left behind? The Prophet said: Don't acquire landed properties. If you do it, you will love the world.

A certain man treated badly with Hazrat Abu Darda'a who said: O God, keep the body of the man who illtreats me sound, give him long life and increase his wealth. If these three things are united in a person, disaster befalls an him. Hazrat hasan Basari said: By God, God makes him loud and humiliatd who loves wealth. He said: When gold and silver are perpared, the devil lifted them, placed them on his forehead and kissed them out of love and said: He who loves you will be truly my slave. Thya-b-Ma'az said: Gold and silver come to one like a snake. Don't go to catch it without learning beforehand its charms, because when it touches you, its poison will destroy you. He was asked: What is its charms? He said: Earning it in a lawful manner and spending it moderately for God.

Mosallamah, son of Abdullah Malek, went to the Caliph Omar-b- Abdul Aziz at the time of his death and said to him: O Commander of the Faithful, you have done such good works as nobody did before. You are leaving 13 sons and daughters but you have left no property for them. Omar said: Bring them to me. When they came to him, he said to Mosallamah: You have said to me that I am leaving no property for my sons and daughters. I have not prevented them to take what is their dues and have not given them what is due to others. My issues belong to either of the two classes. (1) If they are obedient to God, God is sufficient for them. God gives power to the pious. (2) If they are disobedient to God, I don't care to whatever condition they fall.

Mohammad-b-Ka'ab got once enormous wealth. people requested him to leave it for his sons, but he refused and said: I

will hoard it for myself with God and leave God for my sons. Ihya-b-Ma'az said: Two conditions appear before a rich man at the time of his death. The predecessors and successors will find no more danger than these two, He was asked: What are these two calamities? He said: (1) all his wealth are separated from him, (2) and he understands that he shall have to render accounts for all his wealth.

BENEFITS OF WEALTH: God has mentioned wealth in the Quran in many places as Khair (good). God says: If anybody leaves khair (weath)-2: 180Q. God says: This disclosed their secret wealth out of mercy of your Lord. he says: he will help you by your wealth and children. The Prophet said: lawful wealth is good for the pious people. He said: Poverty was about to become near infidelity. Wealth is good from one point and bad from another point. When it is good, it is praiseworthy and when it is bad, it is condemned. Wealth is not wholly bad or wholly good, but it is an instrument of good and bad. The Prophet was once asked: Who is the most honourable and wise? He replied: he who remembers death much and becomes most prepared for it.

THREE MODES OF SPIRITUAL FORTUNE

(1) Gift of soul is knowledge and good conduct. (2) Gift of body is health and safety. (3) Gift of the world outside the body and soul, is wealth, air, light. Of all the above three gifts, the gifts of soul is greatest, the gift of body is less than that and the gift of the outer world is bad. Out of these gifts, the worse is the gift of wealth and the still more worse is the gift gold and silver as they are slaves and they have got not value. Gold and silver have got no value of their own. They are utilized for gaining other gifts. Soul is the most invaluable gift. Its object is to attain virtues and good conduct and knowledge of God. Body is the carrier and slave of soul. Body perfects the soul and the purity of soul is possible owing to knowledge and good conduct. He who knows this mode knows the function of wealth which is necessary for upkeep of the body and the body necessary for upkeep of soul.

WEALTH IS GOOD AND BAD ACCORDING TO INTENTION: As is the intention, so is the condition of wealth. If the intention is good, wealth is also good. If it is bad, wealth is bad. The Prophet said: He who takes wealth in excess of what in necessary for him draws his own destruction, but he does not

know it'. Wealth supplies materials to a man who follows his evil desires. For that reason, the prophets used to seek refuge to God from excessive wealth. Our Prophet used to pray: O God, supply the provision of the family of Muhammad according to their requirements. He used to pray: O God, keep me alive as a poor man, take my life as a poor man and resurrect me in the company of the poor.

The Prophet Abraham prayed: O God, save me and my successors from idol worship-14 : 35Q. By this he meant the worship of gold and silver, as gold and silver are deities of people. The status of prophethood is so high that he had no fear of idol worship but it is possible here of the worship of gold and silver. The Prophet said : The owners of gold are ruined and the owners of silver are ruined. So it appears that he who loves gold and silver, worships stones and idols. There are two kinds of Shirk. One kind is secret shirk for which Hell is not the permanent abode and the other kind is open Shirk for which there is the abode of permanent Hell.

BENEFITS AND HARMS OF WEALTH

Know, O dear readers, that wealth is like snake in which there is both honey and poison. He who knows its honey and poison becomes careful of its harms and enjoys its benefits. The benefit of wealth is worldly and next worldly. Worldly benefits are known to all and the next worldy benefits are of three kinds (1) Benefit of divine service. It means wealth spent for pilgrimage sand Jihad as without money, these virtuous acts cannot be performed. A poor man is deprived of these virtues. The strength that is required for divine service is gained from food, dress, abode, marriage and other necessaties of life. These things without which divine service is not possible are also actions of worship and divine service. This is up to the limit of necessity. (2) Beneift of spending it in good works. Good works are of four Kinds-(1) charity, (2) expense for gentlemanliness, (3) expense for preserving honour and (4) to pay remuneration for works. The benefits of charity are not secret. It appeases the wrath of God. Expense for gentlemanliness means entertainments, feeding, presents, helps, and expense for giving satisfaction to the minds of the honourable men. By this expense, brotherhood and fiendship are established and the attribute of generosity is born. The benefit of preserving honour is to save

oneself from the attack of the fools, to uproot the cutting of jokes, etc. The Prophet said : One act of charity is written for one who saves his honour by spending money. The benefit of payment of wages and remunerations is a kind of charity. Zikr is the highest stage of a religious traveller. He who has got no wealth has got to do many things by his own hand for which a great deal of time which could be engaged in Zikr is spent uselessly. He who is rich can engage others to do these and other works. Another benefit of wealth is the ever running charity. It is not spent for a particular man but for the good of the general public, such as construction of mosque, bridge, rest house, orphanage, house for deatitutes and helpless, charitable hospitals and other good works of public utility. For these works soul gets benefits even after death. These are the religious benefits of wealth. Besides these, one having wealth can save himself from humiliation of begging and poverty and gets honour and help from the people.

The harms of wealth are of two kinds—wordly and religious. The religious harms are of three kinds. (1) Wealth leads to sins and opens the doors of sins and thus one is ruined. (2) It leads to the happiness of enjoying lawful things which is the first step to the path of sin. Does a rich man use coarse cloth and rice ? Can he give up the various kinds of delicious food? Hazrat Solaiman was able to give up the fineries of the world inspite of his rule over vast territories. Another harm of wealth is to be forgetful of God and nobody is free from this danger. Man forgets God in his engagement of maintaining his fortunes and wealth. The thing which keeps a man forgetful of God is harmful. Jesus Christ said: Wealth has got three harms—(1) it is taken even if it is not lawful. (2) He was asked : If wealth is taken from lawful things? He replied : Even then he spends it in an illegal way. (3) He was asked : If he spends it in a legal way ? He replied : Even then it keeps him forgetful of God, because he engages himself in maintaining and guarding it. This is a serious disease, as the root and life of divine service is the remembrance of God and to ponder over His glory and His wonderful creations. For this, mind should be free from thoughts other than God. A man having wealth thinks of the success of his disputes, of his accounts, guarrels with co-shares regarding the boudaries, clash with government officials and peasants and workers and thousand other things of his properties and businesses and industries.

HARMS OF GREED FOR WEALTH

We have mentioned in the chapter of poverty that poverty is good provided one remains content with it and not look to the grded to earning wealth. The Prophet said : Had the son of Adam had two mountains full of gold, he would have surely searched for a third. His belly cannot be filled up except wiht earth. God accepts the repentance of one who repents. Abu Musa Ashari said : A chapter like the chapter Bara'at was revealed and it was deleted later on, but the verse remained in the memory of men : God will surely help this religion through such men as have got no share therein. If a son of Adam has got two mountains full of gold, he would have searched for the third one full of gold, Nothing can fill up the belly of man except earth. God accepts the repentance of one who repents. The Prophet said : There is no satisfaction of two coveted things—desire of knowledge and greed for wealth. He also said : The son of Adam gets old but his two things remain young—hope for long life and greed for wealth.

MERITS OF SATISFACTION WITH POVERTY: God and His Prophet praised one who remains satisfied with pverty. The Prophet said : Thanks to him who is guided to Islam and remains satisfied with necessary provision for removing his wants. The Prophet said : There is no such man, rich or poor, who will no like to say on the Resurrection Day that only necessary food was sufficient for him in the world. The Prophet said : There is no real contentment in enormous wealth. The real contentment is that of mind. He said : O people, take care, search for power in a legal manner, as man will get nothing except what has been decreed for him. No man will leave the world till he enjoys fully the provision which God prescribed for him.

Moses once asked God: O Lord, who is the richest man among Thy servants ? He said : The man who remains satisfied with what has been given to him. Moses asked : Who among them is the best judge ? He said : The man who is the best judge for himself (Meaning he takes utmost measures against him for his sins). The Prophet said : Gabriel inspired in my soul : No man will die til he fully enjoys his provision. Abu Hurairah reported that the Prophet said to him : O Abu Hurairah, when you are extremely hungry, take a piece of bread and a cup of water and strike the world away with your feet. The Prophet said : Fear

God, you will then become the most religious man. Remain satisfied with little, you will then become the best greatful man. Love for others what you love for yourself, you will then become a real believer.

The Prophet said : When you pray, pray in such a manner that you are leaving the world. Don't utter such word for which you shall have to offer excuse on the Resurrection Day. Don't greed for the things in possession of men. The Prophet said : Will you not take allegiance to the Prophet of God? The companions said : Yes, He said : Do divine service and don't set up partner with Him. Pray five times a day, hear and obey. Then he secretly said : Don't beg to people. The narrator said : After that day, nobody amongust us required anybody to lift even a stick when it fell down.

Wise sayings: Hazrat Omar said : Greed is poverty and despair is wealth. He who does not wait to get from the people is not deprived. A wise man was asked : What is wealth? He said : Little hope and satisfaction with necessary things. Mohammad-b- Wase used to eat dry bread soaked in water and say : He who is satisfied with this food does not rely on others. Sufiyan Saori said : The world is good for you till you do not fall in dangers and calamities in the world. What goes out of your hands is the best of things as trial over you. Hazrat Ibn Mas'ud said : There is no such a day on which an angel does not proclaim : O son of Adam, necessary little provision is better for you than misguidance by enormous wealth. God said : O son of Adam, if the whole world is given to you, nothing remains belonging to you except what is necessary for you. When I give you necessary food therefore and I entrust your accounts on others, you will consider that I am merciful on you A certain sage said : I see an envious man the most distressed, a contended man the most happy, a greedy man the most impatient at the time of distress, a worldly renunciated man the most happy and a transgressing learned man the most repentant.

Once a desert Arab rebuked his brother for greed and said : O brother, what do you search and who scraches you? You have got no way from him who searches you (death) The necessary things which you search must come to you. The thing which is concealed from your eyes is not secret to you now (death), rather it is open. The condition in which you are now must change. You

have thought that a greedy man is never despendent and a sage who has renunciated the world does not get provision. It is only your conjecture.

The saint Shibli reported that a hunter caught a bird which said : What will you do with me? He said : I shall eat your meat. The bird said : Will you be satisfied if you eat my meat ? I am teaching you three words which will be better for you than my meat. I can tell one word while I am in your hand. I will tell you the second word if you let me off. I will tell you the third word when I shall be sitting in the valley. He said : Tell me the first word. The bird said : Don't repent what goes out of your hand. Then the hunter released the bird which took shelter to a tree and said : Don't believe an impossible thing. The bird then sat on the valley and said : Woe to you. If you would have killed me, you would have found two jewels in my belly, each weighing 20 tolas. The man became much grieved and said : Tell me your third word. The bird said : How can I tell you the third word? Have I not told you that you should not grieve for what goes out of your hand and you should not believe an imposible thing ? My blood, meat and wings are not more than 20 tolas. How can I have two jewels of 20 tolas each in my belly ? Then the bird flew away. The story is narrated in order to convince a man how he becomes blind when he has got greed and believes impossible things. The sage Abdul Wahed said : I was passing once by a Christain monk. I asked him : Wherfrom do your provision come ? He said : He who created crushing wheel in me brings wheat therein for crushing. Then he hinted at his teeth.

MEDICINE FOR GREED: The medicine of greed has been prepared by three ingredients - patience, knowledge and action. During the use of this medicine, the ingredients come through the following five prescriptions. (1) The first prescription for removing greed is to adopt middle path to earn provision and to cut short the expenditure. He who wishes to get the honour of contentment should shut up all the doors of expenses as far as possible and spend what is absolutely necessary for him. If the expense is too much, it is impossible for him to earn the quality of contentment. If he remains single, he should remain content with a coarse cloth, with whatever food he gets and with little curry If he has got family, each should take the like proportion of things. The middle coarse is the root of getting contetment for

livelihood. The Prophet said : God loves the middle course in all affairs. He also said : He who incurs just expense does not fall in want. The Prophet said : There is salvation in three things-(1) to fear God openly and secretly, (2) to adopt middle course in expense in poverty and solvency, (3) and to be just in happiness and wrath, The Prophet said : Adoption of middle course, good treatment and true guidance are a little over one- twentieth part of prophethood. He also said : Expense with good arrangement is half of livelihood. He said : God saves one from depending on others who spends moderately and He throws one in want who is extravagant. God loves one who remembers the Almighty. He said : Make delay if you wish to do a thing till God makes out for you a way and means. To make delay in expense is very necessary.

The second prescription of removing greed is that one should not be anxious for fortune if he gets his present necessary things at ease. He should curtail his hope. He shoulkd have this much of faith that the provision which has been pre-decreed must come to him. Greed cannot take provision. He should put faith in the following verses of the Quran - There is not a single animal in the earth whose provision is not upon God - 11 : 6Q. God says : The devil threatens you with poverty and enjoins on you to do indecent things - 2 : 218Q A sage said : Once two sons of Khaled came to the Prophet who said to them : Don't be despaired of livelihood till your heads move (till you live). Man is born sound from his mother's womb without any defect, and before his birth God prescribed his provision. The Prophet once passed by Ibn Mas'ud and finding him troubled in mind said : Don't increase your thoughts. What has been decreed must come to pass. The Prophet said : O people, search for your livelihood in a just manner, as nobody will get except what has been decreed for him. Nobody will leave the world till he enjoys fully the provision that has been decreed for him, while the world is an object of hatred. Nobody will be free from greed till he believes firmly in the good arrangement of God regarding the measure of provisions. That can be earned in good search after it. He should know that God provides one with provision from where he does not even conceive. God says : Whoever fears God, He finds out a way for him and provides him from where he does not even conceive- 65 : 3Q. When one door of his livelihood is closed, another door is opened up for him. The Prophet said : God

provides the provision of a believer from a place which he cannot even conceive. Sufiyan Saori said : Fear God. I have never found a God-fearing man to fall in want. In other words, God gives the necessary things to the God-fearing man and does not leave him. God instils in the minds of the Muslims such feeling that they are led to take their provisions to him.

The saint Abu Hazem said : I see two things about the world. One of the these two is that the combined strength of the heavens and earth will not be able to bring before time and has been decreed for me. The other thing is for others. I did not get it in the past, nor can I hope to get it in future. I will never get what has not been decreed for me. What has been decreed for me must come to me. I don't know in which of these two things my life will end.

The third prescription of removing greed is to know what merits there are in contenment, what honour there is in not depending on other and what disgrac there is in greed. When knowledge of these things will grow, eagerness for contentment will grow, as there is difficulty in greed buyt there is no difficulty in contentment except patience. The Prophet said : The honour of a believer lies is not depending on others but there is freedom and honour in contentment. A certain sage said : You will become an ideal for one from whom you hope unless you depend on him and you will be confined to one from whom you hope if you depend on him. If you do benefit to one from whom you hope, you will become his master.

The fourth prescription of removing greed is to think about the wealth of the irreligious people of the Jews, Christians, Beduins and then to look to the prophets and friends of God and their sayings and wise counsels and then adopt a way for yourself. You will then say to your intellect : Will you be like the prophets and the friends of God or like the irreligious and low class people ? If you feel happiness in getting your belly full of dishes, an ass is more happy than you in that respect as it eats more than you. If you feel happiness in copulation, a swine is more happy than ;you in that respect. If you feel happiness in dresses, buildings and conveyances, the Jews are more happy than you in those respects. If you feel happy in having little, you will get on less status than others expect the prophets and friends of God.

The fifth Prescription of removing greed is not to hoard wealth and riches. If wealth is hoarded, there is fear of theft and looting. If the hands remain empty, there is security and leisure. A rich religious man will enter Paradise 500 years after a poor religious man. One should look to those who are superior in religion than him and to those who are inferior to him in worldly riches Hazrat Abu Zarr said that the Prophet had given him this instruction : Look to your inferiors in worldly matters and don't look to your superiors. The root of all affairs is to have patience, to curtail hopes and to have this knowledge that he will enjoy for long if he keeps patience for a few days in this world.

MERITS OF GENEROSITY: If a man has got no wealth, he should remain contended and curtail his greed. If anybody has got wealth, he should adopt Isar (sacrifice for other) generosity and benevelence and should keep away from an narrow-mindedness and miserliness, as generosity is the conduct of the prophets and it is root of salvation. The Prophet illustrated it by saying : Generosity is a tree of Paradise. Its branches are hanging towards the earth. If a man catches a branch thereform it will take him to Paradise. The Prophet said : Gebriel told me that God said : This religion (Islam) I have proposed for Myself. Generosity and good conduct increase its grandeur. So honour Islam by these two qualities. The Prophet said : God does not accept one as His friend who has not got generosity and good conduct. The Prophet was once asked ; O Prophet of God, which action is good ? He said : Patience and generosity. He said : God loves two qualities - good conduct and generosity. God hates two conducts - Bad conduct and miserliness. When God wishes good of a man, He engages him in good works of public utility. The Prophet was once asked : Give me clue to such action for which I can go to Paradise. He said : The actions which give power is feeding food, spreading peace and sweet talks. The Prophet said : Generosity is a tree of Paradise. He who is generous takes hold of one of its branches. He does not give it up till he enters Paradise. Miserliness is a tree of Hell. He who is m'ser takes hold of one of its branches and he does not leave it till he enters Hell. The Prophet said : God says : Search good from My kind people, you will then live under their care, as I have placed My mercy among them. Don't search good of those who are hard-hearted, as I have placed My displeasure a.nong them. The Prophet said : Forgive the faults of the benevolent man as

God keeps his faults concealed by His hands. The Prophet said: Mercy descends on a man who gives food so soon that a knife cannot be inflicted on the neck of a camel with greater speed. The Prophet said : God is benevolent and He loves good conduct and hates bad conduct. Hazrat Anas reported that if any person begged anything of the Prophet in the name of Islam, he gave it to him. One day a man bagged something of the Prophet who ordered goats for him. The open space between two valleys was filled up with goats of Zakat. He gave all the goats to him. He came back to his clan and said : O my clan, accept Islam. Mohammad gives such charity that he does not fear poverty. The Prophet said : God makes some men prosperous with riches, so that they may do good to the people. He who shows miserliness in doing good to the people. God takes it from him and gives it to others.

The Prophet said : Everything has got its fruit. The fruit of beneveloence is salvation. He said : The food of a benevolent man is cure. The food of a miser is disease. He said : He who is a giver of excess gift bears the sufferings of many people. He who cannot bear them loses that gift. Jesus Christ said : Take such thing in excess which cannot be destroyed by the fire of Hell. He was asked : What is it ? He said : To do good. The prophet said : Paradise is an abode of charity. He also said : The charitable man is near God, near people, near paradise and distant from Hell. The miser is distant from God, distant from people, distant from Paradise and near Hell. The Prophet said : Do good to all whether in want or not. If you do good to the people, you will remove really your wants. If you do not do it, you will fall in want. The Prophet said : Those who are included within 'Abdal' pious men, will not enter paradise for only prayer and fasting but will enter Paradise for their generosety, purity of heart and for the benefit of advising the people. The Prophet said : God created some matters for the good of the people- (1) He made dear to the people doing good to others, (2) He made dear to the people those who do good to others, (3) He turned the faces of those who want good to those who do good. They give charity to them without difficulty as rain-water falling in some dry place brings it back to life and its inhabitants.

The Prophet said : Every good act is an act of charity. What a man spends for himself and his family is regarded as an act of

charity. He who saves his honour is an act of charity. It becomes the duty of God to give rewards to one who spends. The Prophet said : Every good act is charity. He who guides to a good act will get the rewards of one who does that good act. The Prophet said : To good to a man, rich or poor is an act of charity. Moses got revelation : Don't kill Sagir as he is a charitable man.

Wise sayings: A sage said : spend worldly riches when they come to you, as they will not come to an end. Hazrat Hasan said on a question of Caliph Muwayiah : The meaning of manhood is to save one's life and religion, to treat well with a guest, to argue in a good manner and to proceed to one's duty. The meaning of courage is to remove the sufferings of a neighbour and to have patience in place of patience. The meaning of gererosity is to do good before asking, to give charity in time and to treat well with a beggar along with charity. Zainal Abedin, son of Hazrat Hussain, said : He is not a benevolent, man who gives in charity when asked for. The benevolent man is he who, in obedience to God's command, pays the dues of those to whom they are due before asking and he is not eager to get their gratefulness, as he believes firmly that he will get fully rewards from God. Hazrat Hasan Basari was asked : What is generosity ? He said : Your charity of wealth in the way of God is called gnerosity. He was asked : What is miserliness ? He replied : Not to spend your wealth in the way of God is miserliness. He was asked : What is misuse of morey ? He said : To spend for greed of passion is misuse. The saint Jafar Sadeq said : There is no greater wealth than wisdom, no greater danger than ignorance and no greater helper than mutual consolation. Beware, God says, I am the great giver, honorable. No miser can come near Me'. Miserliness is included within infidelity and the infidels are in Hell. Benevolence and honour appertain to faith and the believers are in Paradise. Hazrat Hasan Basari said : It is the height of generosity to give in charity of one's hard earned money.

SOME ILLUSTRATIONS OF BENEVOLENCE

(1) Once the Caliph Muwayiah sent two loadfull of silver coins numbering one lac and eighty thousand to Ayesha as present. She accepted them and distributed all to the people. When there was dusk, she said to her maid servant : Bring my meal. She took a piece of bread and some olive oil and said to Hazrat Ayesha : We could have broken our fast with meat if you

had kept one dirham out of those you distributed to day. Hazrat Ayesha said : If you had reminded me, I could have given something to you therefrom.

Once the Caliph Muwayiah went on a pilgrimage. When he was passing by Madina, Hazrat Hossain told his elder brother Hazrat Hasan not to meet him and not to salute him. When Muwayiah went out of Medina, Hazrat Hasan informed him that they were in debt. His people paid him eighty thousand dinars. Before this, the people of Muwayiah went in advance. Only a camel was left. That was given to Imam Hasan along with the money it was carrying.

The Prophet once said to Jabair-b-Awam : O Jabair, know that the key to the provisions of men is placed before the Throne. God gives to every man in proportion to his expenditure. He gives him more of provisions whose expense is much. He gives him less of provision whose expense is less. Once a man complained of his wants to Hazrat Hasan who said : I have got no such wealth as can remove your wants. If I give much in charity, it seems little to me. He said : I will accept whatever you give me. He ordered his officer to count the money he has got. That amounted to three lac dirhams and five hundred gold coins. He gifted away all the sums he had at that time to him.

Hazrat Ibn Abbas was governor of Basra. One day some learned men of Basra said to him : One of our neighbors prays all night and fasts all days long. He has got a daughter to be given in marriages but for want of money, he cannot give her in marriage. Then Hazrat Ibn Abbas got up and gifted six bags full of coins to him and said : I will not give him so much money as can divert him from his prayer and fasting.

Abdul Hamid-b-Sa'ad was once the governor of Egypt. There was drought one year in his regime for which prices of food stuffs went high. He began to meet the demands of the people, so much so that he fell into debt for two lac Dirhams. he mortgaged the ornaments of his family members to the merchants for the debt and the ornaments valued at fifty corres of dirhams. When he could not release the ornaments, he wrote to the merchants : Sell those ornaments and what remains after satisfaction of your debts should be given to such persons who did not get from me anything.

When Ma'an-b-Zaid was the ruler of two Iraqs, a poet came to see him but could not have an interview with him. One day the ruler entered a garden having a canal and he sat at the end of this garden by the side of the canal. The poet saw him and wrote on a plank a couplet and floated it in the canal—O generosity of Ma'an free me from my wants, Who else will speak for me to Ma'an except you.

Ma'an lifted the plank and read the couplet. He ordered the poet to be brought to him and gave him ten thousand dirhams. On the second day he read the couplet and called the poet and gave him one lac dirhams. The poet did not like to receive it but he had to accept it. On the third day the poet was searched for but could not be found. Then Ma'an said : It is my duty to give him charity till there remains a dirham and a dinars in my treasury.

Once Hazrat Hasan, Hussain and Abdullah, son of Ja'far started for pilgrimage from Medina with a camel which was loaded with all their foods, drinks and luggages. When it was lost on the way, they were fatigued owing to hunger and thirst. They they look shelter to a house wherein there was an old woman. She gave them the milk of her only goat. They wanted food but there was nothing with her except the goat. She slaughtered the goat and fed them. When they were leaving, they said to the woman : We belong the Quraish tribe and we are going for pilgrimage. When we shall return to Medina, you will see us. We will help you at that time. Thereafter she fell into extreme poverty and came to Medina where she sued to gather the dungs of camels, sell them and maintain herself. One day she was passing by a lane and Hazrat Hasan sitting in his house saw her and recognised her. He purchased one thousand goats from the goats of Zakat and gave her those goats along with one thousand dinars. He also sent her to Hazrat Hussain who also gave her the like amount. Then Hussain sent her to Abdullah who gave her two thousand goats and two thousand dinars. Then this woman went with four thousand goats and four thousand dinars s to her husband.

Hazrat Abdullah-b-A'mer purchased a house situated in the midst of a market belonging to Khaled-b-Oqbah for ninety thousand dirhams. When it was night, he heard the cries of the family members of Khaled. On inquiry he learnt that they were crying for the house sold to him. He said to his servant : Tell them

that the house along with the money belongs to them. Caliph Harun Rashid once sent a present of 500 dinars to malek-b-Anas. When Lais-b-Sa'ad heard it, he sent to Malek one thousand dinars along with the dinars of the Caliph. When the Caliph learnt it, he was enraged and called Lais who said : I earn daily not less than one thousand dinars and I felt ashamed to give in charity less than one day's income. It was reported that Zakat was not not due on Lais for his charity and that he did not talk withanybody before giving in charity daily to 360 poor men.

Sayeed-b-Khaled was a charitable man. One day he went to Caliph Solaiman-b-Malek who asked him : Have you got any need ? He said : I have got debts. He said : How much ? He replied: Thirty thousand dinars. The Caliph said : I give you this sum for payment debt and another like amount in addition. When Imam Shafeyi was in death-bed, he gave death-instruction that a certain man would wash him. When he died, the man was brought and the written death-instruction was given to him. He read it and learnt that he left a debt of seventy thousand dirhams. He paid all his debts and éxplained that it was what he meant by washing. It is reported that Hazrat Talha was indebted to Hazrat Osman for fifty thousand dirhams. One day Hazrat Talha said to Hazrat Osman :I have collected money to satisfy your debts. Hazrat Osman said : O Abu Muhammad, I give it in charity to you owing to your religious tendencies. The daughter of Auf named Syeedi reported : I went to Hazrat Talha and found him in pensive mood. On being asked the reason he said : I have got some money for which I am thinking. Call my people. Then his people were called and he distributed the money amongst them. I asked his servant : How much did he spend to-day in charity ? He said : Four lac dirhams. Once a desert Arab came to Hazrat Talha and introduced him as his relative and wanted some money. Hazrat Talha had a landed property which he sold to Hazrat Osman for three lac dirhams and he gave the money in charity to the man.

CONDEMNATION OF MISERLINESS

God says : Those who have been saved from the miserliness of their minds are the successful ones—59 : 8Q. God says : If those who have been given wealth by God show miserliness, they should never think that it would be good for them, rather it will be harmful for them. The subject about which they are misers will

cling round their necks as chains on the Resurrection Day — 3:180 Q. God says : Those who are misers and enjoin men to be miser and conceal the wealth which God has given, give them news of severe chastisement. The Prophet said : Be careful of miserliness, because the nations before you were destroyed for miserliness. Miserliness encouraged them to shed blood among themselves and they considered unlawful things as lawful. The Prophet said : Keep away from miserliness, as the people before you shed blood among themselves, they considered unlawful things as lawful and they cut off blood connections owing to its incitement. The Prophet said : The miser, the wrong doer, the treacherous man and he who treats bad with the people under his control will not go to Paradise. The Prophet said : There are three destructive things—miserliness which is obeyed, passion which is followed and self-praise which is considered good. The Prophet said : God is displeased with three persons, an old fornicator, a miser who give troubles and proud man having big family. The Prophet said : Two conducts do not unite in a believer—miserliness and bad conduct. The Prophet used to pray: O God, I seek refuge to Thee from miserliness. I seek refuge to Thee from cowardice. I seek refuge to Thee from extreme old age. The Prophet said : Save yourselves from miserliness, because the nations before you were destroyed by it. Miserliness enjoined them to tell falsehood and so they spoke falsehood. Miserliness enjoined them to make oppression and so they oppressed. Miserliness enjóined them to cut of blood connection and so they cut it off.

The Prophet said: Man has got two extreme evils—extreme miserliness and extreme cowardice. One man was killed at the time of the Prophet. A woman was weeping for him saying : Where is my martyr ? The Prophet said to her : Who told you that he has become a martyr ? Perchance he uttered such a word which he had no necessity to utter or was miserly with a matter for which his expense was necessary.

It was reported by Jubair-b-Mutem that when the Prophet was returning home after the siege of Khaiber, some desert Arabs drove him to a place full thorns after begging something from him. The Prophet said : By One in whose hand there is my life, had I had wealth to the numbers of these thorns, I would have distributed it among you and you would not have found me

miser, liar and coward. The Prophet said : No man has miserliness and faith united in his mind, He said : No believer should be miser and coward. He said : You say that an oppressor is more disliked by God than a miser. What oppression is greater to God than the oppression of miserliness ? God says on oath of His glory and honour : No narrow-minded man and miser shall enter Paradise.

Once the Prophet was circumbulating the Ka'ba and found a man catching the cover of the Ka'ba saying: O God, forgive me by virtue of this holy Ka'ba. The Prophet said: Tell me your sin. He said : My sin is greater, greater than mountain, sea, sky, Throne, The Prophet said : Is your sin greater than God ? He said : God is greatest. The Prophet said : Tell me your sin. He said : I had enormous riches and beggars used to come to me to beg. Then it appeared to me that they were approaching me with sticks of fire. The Prophet said : Be off from me, least I may be consumed by fire. By One who sent me with guidance, if you can pray for two lac years standing between this Rokan and Maqam and then weep so much that your tears run a river and as a result trees grow and thereafter you die on miserliness, God will roll you down in Hell. Woe to you, you know that miserliness is infidelity and infidelity is in Hell. Don;t you know that God says? He who is a miser shows miserliness against himself and those who are saved from miserliness of his soul are indeed successful.

Wise sayings. Muhammad-b-Munkader said : It is wellknown that when God does not wish good of a people, He give power to the impious of them to rule over them and places their provision in the hands of the misers of them. Once a woman was praised before the Prophet. They said that she fasts all the year round and prays the whole night, but she has got miserliness. The Prophet said : Than what good does she posses ? The saint Bashr said : Heart becomes hard if look is cast on the misers and trouble comes to the hearts of the believers if they meet with the misers. Ihya-6-Ma'az said : There grows love in mind for the charitable persons and there grows hatred in mind for the misers even if they are virtuous. Once the Prophet Ihya (John) saw the devil in his own form and asked him : O devil, inform me who is the dearest to you and the most hated ? The devil said : The dearest to me is the miserly believer and the most hated to me is the charitable sinner. On being asked its cause, he

said : Miserliness of the miser is sufficient for me. If charitable man commits sin. I fear lest God shows mercy on him for his generosity.

MERITS OF ISAR (SACRIFICE FOR OTHERS)

There are degrees of generosity and miserliness. I'sar or sacrifice for others is the highest stage of generosity. I'sar is the name of charity to another for a thing which is required by the charitable person himself. So he does not look to his inconvenience but gives a thing which he badly needs to remove the wants of another. The last limit of benevolence is to remove the wants of another inspite of the fact that he requires the thing gifted very badly. The last limit of miserliness is to be miser to one self inspite of the fact that he requires it. He falls ill, but does not take medical treatment. He has got greed for many things but does not purchase them as they are dear in the market. God praised the companions of the Prophet for the self-sacrifice for others inspite of the fact that they required those things. God says: They preferred self-sacrifice when they are in wants. The Prophet said : If a man has got a desire for anything but fulfills the desire of another with that thing leaving his desire unfulfilled, God forgives his sins. Hazrat Ayesha said : The Prophet of God could not eat with his heart's content for consequitive three days till his death. We could have eaten to our heart's content if we wished, but we left our wants unfulfilled and fulfilled the wants of others.

Once a guest came to the Prophet. He could not gather food for him from his wives. Then an Ansar came there and took the guest to his house. He placed food refore his guest and told his wife to extinguish the lamp. In darkness, the host showed as if he was taking food with his guest, as there was not sufficient food for the guest. The guest ate to his heart's content. When it was dawn, the Prophet said to him : God is pleased with you as you have treated well with your guest last night and revealed this verse : They (Ansars) remove the wants of others without looking to their own wants. Benevolence is an attribute of God and I'sar or self-sacrifice is its highest stage. The Prophet had such quality of self-sacrifice for which God gave him the title of : "You are upon the sublime character"—68 : 4Q.

The sage Sahal Tastair said : Prophet Moses said, O God show me the superiority of Muhammad and his followers. God said : O Moses, you have got no power to see is superiority. Yet I will show you such superiority of his which I have given you and all the people. God then disclosed the heavenly region to him. He looked to such a rank which was about to destroy him owing to its dazzling light. Moses said : For what action, did he get this rank ? God said : For such a conduct with which I have ordered him specially. That is I'sar or self-sacrifice for other. O Moses, I will feel ashamed to take accounts of any of his followers who will follow this I'sar even once in his life time. He will be given place in My Paradise which he will wish.

It is reported that Abdullah-b-Jafar went to see a garden of his and on the way he entered a garden of grapes belonging to another. He saw a black slave with food in front and a dog was present there. The slave threw a piece of bread infront of the dog who ate it. Then he gave the dog another piece of bread which it at. Thereafter he gave a third bread to the dog which it ate. Hazrat Abdullah was looking at it. He asked the slave : What quantity of food do you get daily ? He replied : This is what you have seen, He asked : Why have you given to the dog without fulfilling your need ? He said : There are no dogs in this region. This dog has come from a distance hungry. Therefore, I did not wish to eat the bread. He asked : How can you go on to- day ? He said : I will bear hunger. Abdullah thought within himself : People tell me that I am a philanthropic man. I see this slave a more philanthropic man. Then he gave the garden to this slave and purchased his freedom.

Hazrat Omar said that when a companion of the Prophet was presented with the head of a goat, he said : The want of my brother Muslim is greater than mine. He sent it to him. The latter also thought likewise and sent it to a third Muslim. Thus the head of the goat roamed to seven houses and returned to the first man. The Quraish youths one day surrounded the house of the Prophet in order to kill him. Hazrat Ali, in order to save his life, thought his life insignificent and went to the bed of the Prophet. God then addressed Gebriel and Michael and said : I have stablished brotherhood among you and gave you equal period of life. Who is there among you who can sacrifice his life for another ? Both of them preferred to save his own life. God then said to

him : Why could you not show example like Ali? I have etablshed brotherhood between him and MUhammad, and Ali is pending the night by lying upon the bed of Muhammad in order to save the life of the latter. Go to the earth and save him from his enemies. Gebriel began to protect im keeping near his head and Michael near his feet. Gebriel said to Ali : Blessed you are, blessed you are. There is no comparison with you. God is taking boast of you before the angels. God then sent this revelation : There is a man among men who sacrifices his life in search for the pleasure of God and God is merciful over His servants—2 207Q.

More than thirty pious person lived with the saint Hasan Antqi. Once they stayed in a village within the province of Rai with some pieces of bread which were not sufficient for food of all. They broke their breads into pieces and extinguished the light and sat for eating. When the cloth was lifted up, it was seen that the breads remained as they were before. None ate them. Everybody showed self-sacrifice after giving opportunity to his comrades.

Hazrat Huzaifah reported : Many Muslims were martyred in the Bittle of Yarmuk. I was seeking to give water to my cousin in the battle field. When I founded him, I gave him water to drink. Just at that time, a man by his side raised a cry—water, water. My cousirn told me to give water first to that man. When I came to him with water. I recognised him and he was Hisham-b-A's. I said : I am giving you water. Just at that time, another man was crying : Water, water, Hisham then give signal that he should first be given water. Before I came to him with water, he breathed his last. Then I came to Hisham with water only to find that he also had expired. Then I came to my cousin with water only to find that he also had expired.

Hazrat Abbas-b-Dihkan reported : Man cannot go out of the world in the condition in which he came to the world. Only the saint Bashar Hafi remained in that condition. At the time of his death, one man came to him and complained of his wants. He gifted his only shirt to him and put on another after borrowing it from another and then he expired.

LIMIT OF CHARITY AND MISERLINESS

One party say that not to spend where Shariat orders to spend is the limit of miserliness and that he who pays what is

obligatory on him is not a miser. Another party say that he is a miser who feels pain in giving charity. Similarly there are differences regarding limit to charity. Some say that the limit to charity is that which is given without rebuke. Some say that it is charity which is given without asking. The fact is that wealth has been created with a special object, that is to remove the wants of men. No to spend where expense is compulsory is miserliness. To spend where it is not compulsory is extravance. The middle course between these two extremes is good. God says : Don't keep your hands tieud to your neck, nor spreacitto most spreading—7:29 Q. God says : When they spend, they don't misuse nor are miser. They stand between these two—25 : 67 Q. So to spend wealth proportionately and to save money to the compulsory proportion is generosity. This is not sufficient if it is given by bodily limbs buys satisfaction of mind is necessary without any dispute or argument.

There are two kinds of compulsory expense, compulsory according to Shariat and compulsory to preserve honour, dignity and manliness. A benevolent man does not hesitate to spend according to the requirement of Shariat as well as gentlemanliness. If he does not spend as described above, he will be regarded as a msier. He who does not spend according to the dictates of Shariat is a more miserly man. For instance, if a man does not pay Zakat and does not spend for the maintenance of his family, he is a more miserly man. If he feels pain in this expenditure, he is a miser by nature. To spend for gentlemanliness and honour is also charity as narrow mindedness is an evil thing. This differs according to the economic condition and personality of a man. If miserliness is shown to a wealthy man, it is more reprehensible than that shown to a poor man. The treatment of miserliness shown to family member and relatives is more reprehensible than that shown to strangers. Treatment of miserliness shown to neighbors is more than treatment to a stranger. Treatment of miserliness shown in entertainment is more reprehensible than that shown to strangers. Treatment of miserliness shown in foods, dresses, feasts and presents is worse than that shown in other receipts. So want of expenditure where expenditure is necessary is miserliness. It is compulsory according to Shariat or gentlemanly behavior. The limit of miserliness is not to spend in necessary things and proper places. It is better than hoarding riches. So he

who does not pay zakat is a miser. To spend for gentlemanly behavior is more necessary than to save money.

There remains another stage which is this. A man spends money in his compulsory duties and gentlemanly behaviors if has got surplus wealth and if he does not spend it in charities and for those in wants, he entertains the thought of hoarding which is miserliness according to pious men though it is not miserliness according to the general public. He who spends money according to Shariat and gentlemanly behavior, gets release from being termed a miser but cannot be called a generous and benevolent man till he spends in addition to the optional duties for getting higher rank in religion. A man is called philanthropic if he spends in charity in addition to his compulsory charities and in furtherance of gentlemanly treatments.

EXPENSE IN GOOD WORKS: He who spends in good works can be called philanthropic provided he gives in charity with contended mind and under no pressure or hopeful of any service or reward. A female saint went to Habban-b-Helal who was at that time surrounded by his disciples. The woman asked them : What is sakhawat or philanthropy ? They said : Charity expense and self- sacrifice. The woman said : It is worldly charity with satisfaction of mind without being dissatisfied in divine service. The woman asked : Don't you hope for reward therefor ? They replied : God promised to give ten rewards for one act of charity. The woman said : If you get merits in exchange of an act of charity, how can it be called philanthropy ? The woman said : The meaning of philanthropy to me is to give charity with pleasure of mind in obedience to God's commands without hoping for reward. Another female said that philanthropy means sacrifice of life along with expenses of money. The saint Mohasshi said : The meaning of charity in religion is to sacrifice one's life for God voluntarily and not under compulsion without hoping any reward.

MEDICINE FOR MISERLINESS: Know, O dear readers, that miserliness arises out of love for wealth which again comes to pass for two reasons—(i) to satisfy passions and desires which cannot be fulfilled without wealth and hope for long life. Hope for long life is conjoined with the existence of children and it is also a cause of miserliness. The Prophet said : Children are the cause of a man's miserliness, cowardice and ignorance. The

second cause of love of wealth is love for wealth itself. There are men whose habit is to hoard money and not to spend even though they have got sufficient wealth to meet the necessary things during the rest of their lives. It is seen that one has got no children in his old age but he has got enormous wealth. Still he does not pay Zakat and does not undergo treatment for his diseases. Rather he worships money and loves it for itself. Even he buries money under the ground although he knows that after his death his money will be destroyed. This is extreme misguidance.

The medicine of every disease is to apply the opposite thing to the root cause of the disease. The medicine of greed is satisfaction with little and patience. The medicine of long hope is the remembrance of death too much and to think of sudden death of contemporaries. Similarly the medicine of miserliness is to remember its condemnation by the Quran, Hadis and wise men and to spend money in charity without which the disease of miserliness cannot be removed. Another nobel method of removing it is to remove one evil by another evil. In other words, spend money to acquire name and fame and to be known in the society as a great philanthropic man. Though the motive is an evil, yet it will habituate you to spend money. So acquire the will of show by removing the evil of miserliness. So a lesser evil is sometimes good to remove a greater evil. The weak evils become the object of food of the strong evils, till there remains only one strong evil after all the evils are crushed. This is just like some worms eat up the dead body of an animal. The strong worms eat up the small worms after meat is finished, till there remains only one strong worm which also dies in the end for want of food. Miserliness orders boarding of wealth. When it is not hoarded but rather spend again and again inspite of unwillingness, there occurs the death of miserliness and expense becomes the habit and no difficulty is felt in spending.

The medicine of miserliness is based on knowledge and action. To know the evil of miserliness and rewards of charity and generosity is the medicine based on knowledge. To give in charity inspite of unwillingness is the medicine based on action. A king was presented a most valuable cup made of rare pearls. The king was greatly pleased to get it and asked a wise courtier how he liked it. The courtier said : I consider it as a great danger

and perchance it will throw you into want and distress. The king said : How can it be ? The courtier said : If it is broken, it will be an object of your great repentance as the like of it will not be found. If it is stolen by a thief, you will feel its want very keenly. By chance the cup was broken or it was stolen. The king then felt very much worried and said that the saying of the wise courtier was correct. This event is applicable to all things of the world.

DUTIES ABOUT WEALTH: For the above reason, wealth is good from one point of view and bad from another point of view. Wealth is like a snake. The charmer takes out its poison after catching it. A lay man will be struck with poison if he catches it without knowing its charms. So whose goes to catch the snake of wealth before knowing its charms, it becomes and object of ruin. There are five charms of the poison of wealth. Every rich man should know them.

(1) **First charm** is to appreciate the benefit of wealth, why it has been created, what is its necessity and why should it be earned—these should be known beforehand along with the fact that wealth beyond necessity should not be kept.

(2) **Second charm** is to search the mode of earning wealth. Unlawful earning is to be given up like poison as bribe-taking, begging, stealing etc.

(3) **Third charms** is proportion of earning wealth. Earning of excess wealth should be avoided. It should be earned only what is necessary. What is necessary of food, cloth and habitation should be earned. There are three stages of each of these three subjects—low, middle and high stages. So long you remain near the low stage and near the necessary limit, you have got right therein. When you cross that limit, you will fall in the lowest. Hell.

(4) **Fifth charm** is to keep honest and good motive in earning money, in expenditure and saving. Earning money is necessary to gain easiness in doing divine service. If money is acquired with this intention, it will to injure you. Hazrat Ali said : If one becomes owner of all the things of the world and thereby he wishes to have the pleasure of God, he can be called worldly renunciated man. If one, however, renounces all wealth but does not wish to have the pleasure of God, he cannot be called a worldly renounced man. So in all your actions and movements,

keep yourself confined to the divine service and those things which help it. The actions which are nearest to divine service are food and removal of wants which are helps to divine service. If by these action, your object is divine service, they are considered as divine service. So every worldly action if done for getting divine pleasure is divine service. Your dress, your sleep, your eating and drinking are all divine services if done with that object. What you earn beyond what is necessary should be spend for the good of the people when they require it. A certain poet said :

The world is like a serpent that pours poison,
But the snake salutes one who knows its charms.

CONDEMNATION OF WEALTH AND PRAISE OF POVERTY

We shall show here that poverty is better than wealth by some illustrations, stories and sayings.

Jesus Christ said : O dishonest learned an, you fast, pray, pay zakat but you do not do what you were ordered and you read what you do not do. What you utter is very bad. You utter Tauba by mouth but you follow in heart your passions. Your Tauba by mouth will come to no use. You keep your outer appearance neat and clean but you keep your mind polluted and unclean. I will tell you with truththat you should not become like a sieve. Subtle things come out of a sieve and only outward forms remain. Words of wisdom come out of your mouth, but hatred and evils remain in your mind. O worshipers of the world, how can you gain the fortunes of the next world when there is no end of your greed and temptations ? I tell you with truth that your hearts are weeping seeing your actions. You have placed the world under your tongue and actions under your feet.

I tell you with truth that you have destroyed your next world. Earthly good is dearer to you than the good of the next world. Who are more losers than you ? Had you known, you would have gained for yourselves. You show path to the travelers, but remain in the same place being misguided. You call the worldly people to give up those things for you. Stop, stop, alas for you. What is the use of keeping a lamp on the top of the house in a dark house ?

Similarly what will be the use of keeping the lamp of education in your mouth ?

(3) O worshipers of the world, you are not like the pious men, like the free respected men. It is a wonder that the world will cut off your roots and throw them over your faces and then enter your nostrils. Then it will throw you into Hell.

The sage Haris said: O brethren, three evil learned men are the names of the people and their trials. They are attached to the wealth of the world and eager to the worldly advancements. They have preferred this worldly treasures than those of the next world and humilitated religion for the world. They are owners of high rank in this world but losers in the hereafter. Don't you see that the Prophet said : Don't hoard up wealth on the plea that the companion of the Prophet Hazrat Abdul Rahman-b-Auf was a great rich man during the time of the Prophet: When he died, Hazrat Ka'ab said that he earned lawfully and left lawful wealth. When the companion Abu Zarr heard it, he flew into rage on Ka'ab and found him near Hazrat Osman and said : O Ka'ab you think that there is no fault in the wealth left by Abdur Rahman. The Prophet took me one day to the mountain of Uhud and said : O Abu Zarr, the rich will become poor on the Resurrection Day except those who spend to their right, left, front and back and their numbers are few. O Abu Zarr, if there be my wealth equal to the mountain of Uhud, it would not be good for me if I leave therefrom even two qirats at the time of my death. You wish to have greater wealth but I wish to have little. Abu Zarr said to Ka'ab : You say that there is no fault in properties left by Abdur Rahman. Then he went out.

Hazrat Haris said : We heard that there was a great row when several camel loads of merchandise of Abdur Rahman arrived at Medina. Hazrat Ayesha asked : Why is this row ? He was told that merchandise had come. Then he said : I heard the Prophet say : I saw paradise and saw that the poor refugees are entering paradise. I saw no rich man entering there except Abdur Rahman whom was going there crippling. Abdur Rahman said ; I give in charity in the way of God all these merchandises and I give liberty to all the male and female slaves along with it, so that I can enter paradise with them running. The Prophet said to Abdur Rahman : You will enter Paradise first among my rich companions, but you will enter there crippling.

Riches of companions: It is true that some companions of the Prophet had riches. But these riches were for expense for those who were unable to earn and in the ways of God and His Apostle. They earned lawfully, spent lawfully, are lawful foods, paid dues of wealth and were not misers. they threw almost all the riches on the way of God and preferred poverty for themselves. They felt sorry when wealth came to them and thought that punishment for sins approached them. When they saw poverty coming to them, they welcomed it. A certain companion used to say : I feel joy when there remains nothing in my house at dawn and the Prophet is my ideal. I become grieved when there is something in my house as the Prophet is my ideal. The Prophet said : those whose bodies grow by luxurious enjoyments are the worst among my people. he also said : He who is grieved at the loss of his earth in the world comes one month near Hell. He also said : Love of the next world goes away from the heart of a man who loves world and feels joy at it.

The companions of the Prophet saved themselves from lawful things more than the way you save yourselves from unlawful things. What is now not a fault with you was the destructive fault with them. They used to look upon misers' sins as great as you regard great the great sins. What you regard as lawful wealth was considered by them as doubtful. They used to fear nonacceptance of their good works you fear it now for your bad deeds. Your fastings are like their non-fastings. Your efforts in divine service are like their rise and sleep. Your entire good deeds are like one of their sins. A certain companion said : I have given up seventy soucress of lawful earnings lest I fall in an unlawful thing. The Prophet said : He who dares to accept doubtful things. A certain sage said : Don't you know that to give up one dirham for fear of God is better for you than to give in charity one thousand gold coins of doubtful nature between lawful and unlawful things ?

A certain companion said: It does not seem good to me that I earn one thousand dinars lawfully and spend it in the way of God for which I lose prayer of congregation. The people asked him : What is its reason ? He said : The reason is that I will not be able to absolve myself from accounts of such a nature on the Resurrection Day. God will say : O My servant, wherefrom have you earned this money, and in what way have you spent it ?

Inspite of the wealth being lawful, they gave it up for fear of rendering accounts. There are some cases that when a companion got heritage, he gave it up for fear that it might injure his mind. The Prophet said : He who will face accounts will get punishment. He also said : On the resurrection day, a man will be brought for rendering accounts. He earned wealth illegally and spent it illegally. He will be said : Take this man to Hell. Another man will be brought. He hoarded lawful wealth and spent it legally. He will be said : Wait, Wait. Perchance you could not pray in time in search of it and could not make prostration well. He will say : O Lord, I have earned lawful wealth. I did not destroy your compulsory duties. He will be said : Perchance by boast of your wealth, you rode on a good conveyance, put on valuable dresses and took pride. He will say : O my Lord, I have not taken boast. God will say : You have perchance not performed your duties toward your relatives. orphans, poor, travelers. He will say : I did not neglect my duties. I earned lawfully and spent lawfully. He will be saint : Bring gratefulness for the food, dirnk and other dubious things that I gave you. Thus God will be asked questions to him.

The Prophet said : The poor refugees will enter paradise five hundred years before the rich refugees. He also said : The poor believers will enter paradise before the rich believers. They will be engaged in enjoyments of food and drink when the rich will remain been down on their knees. God will say : I have got questions to ask you. You have wielded power over men. you were kings and rulers over them. Now inform me what actions have you done with the gifts I gave you ?

Once Hazrat Abu Bakr was thirsty and cold drink with honey was brought to him. He drank it but soon after began to weep profusely. On being asked the reason, he said : Once I was with the Prophet and there was nobody else. He was throwing away something from his body and saying : Be off from me. I said : May my parents be sacrificed to thee. I don't see anybody before you. Whom do you address ? He said : To the world. It has extended it hands and neck towards me and said : O Muhammad, take me. I said : Be off from me. The world said : O Muhammad, though you have saved yourself from me, your successors will not be able to save themselves from me. I feared lest I would be that man.

A certain pious successor of the companions was asked about two men-who among the two is better. One man searches wealth in a lawful manner, shows kindness on relatives and spends in good works. Another man gives up wealth and does not search for it. he said : By God, there is a great deal of difference between them. He who gives up wealth is better and there is between them the distance of east and west. The Prophet said : Those who will be the chiefs in Paradise among the believers are those who could not procure their night meal after their morning meal, who did not get any loan when asked for, who had no cloth except what they got to cover their shame and who could not procure even their necessary things, yet they were satisfied with their Lord at all times. They are those persons on whom God showered His blessing—the prophets, the truthful, the martyrs and the religious people. How good they are as companions.

After these narrations, if you want to hoard up wealth and promise that you will do it for good works, your word will not come out true. In this age, we are deprived of lawful things. How can we except to live on lawful food and lawful dress? Abu Omamah Baheli reported that Sa'alaba once asked the Prophet : O Prophet of God, pray to God that He may grant me wealth. He said : O Salalaba, to express gratefulness for little wealth is better than enormous wealth for which gratefulness cannot be expressed. He said : O Prophet of God, pray to God that He may grant me wealth. He said : O Sa'alaba, will you not adopt an ideal ? Are you not satisfied to be like the Prophet of God ? Beware, by One in whose hand there is my life, if I wish, this mountain will be filled up with gold and silver. He said : By One who sent you as a true prophet, if you pray to God to grant me wealth, I will pay the dues of everyone, I will do this and that work. The Prophet prayed : O god, give provision to Sa'laba. he took some goats which began to increase like worms. He began to live with those goats in the suburbas of Medina He could not pray in congregation except noon and afternoon prayers. When the goats increased to a great deal, he could not pray in congregation except Jumma prayer. When the goats still increased, he gave up Jumma prayers also. One day the Prophet enquired of him when he did not find him in congregation. The people said : He is engaged in grazing goats in the outskirts of Medina. The Prophet said : O Sa'laba, alas for you. Then the following verse was revealed—Take Zakat from their properties. That will purify

them and pray for them. Your prayer is consolation to them. This is the first verse for the realisation of Zakat.

The Prophet engaged two persons to realise Zakat from the Muslims. They both went to Sa'laba and asked Zakat from him in accordance with the order of the Prophet. He said : It's nothing but poll-tax. Show me your letter of appointment. When it was shown, he said : It is the sister of Poll-tax. They returned to the Prophet and informed him of it. Then God revealed this verb : These are such persons among them who promised to God : If He grants them wealth, they will pay its dues and becomes religious man. When He granted them wealth, they were miserly to that and turned their faces. So He punished them with such hypocrisy which will last up to that day on which they will meet with God, as they promised with God and treated falsely.

At that time, there was a relative of Sa'alaba near the Prophet. He informed Sa'laba of this verse. Then Sa'laba came to the Prophet and requested him to take Zakat from him but he said : God prohibited me to take your Zakat. He then began to besmear dust on his face and the Prophet said : This is your action. I have enjoined you but you have not obeyed me. Then Sa'laba returned to his house. After the demise of the Prophet, he came to Abu Bakr who too refused to accept his Zakat. Thereafter he went to Hazrat Omar who also refused to accept it. During his Caliphate. Sa'laba died.

This will show you how wealth works in the minds of the people.

The Prophet preferred poverty for himself and his family members. Hazrat Imran-b-Hussain said that he had rank and honour before the Prophet. One day Prophet said to him : O Imran, will you go with me to see the illness of Fatima, daughter of the Prophet of God ? Then I said. O Prophet of God, I will go with you. Then we came to the house of Fatima. When the Prophet knocked at the door and sought permission to enter the house, she said : Who is with you ? He said : Imran-b-Hussian Fatima said : By One who sent you a prophet with truth, I have got nothing to put on except an old blanket which does not cover my whole body. The Prophet said : Cover your head with a piece of cloth. Then after permission, the Prophet entered with Imran. When questioned about her health, she said : By God's mercy, I have got a pain. Besides this, I have got nothing to eat. Hunger gives me trouble. At this the Prophet wept

and said : O darling, have patience I am more honorable near God than you. If I prayed to my Lord, He would have given me food, but I prefer then next world more than this world. Then he placed his hand on the shoulder of Fatima and said : Hear a good news. By God, you will be the queen of the women of Paradise. Fatima asked : Then where will be Asia. wife of Pharaoh and Mary, daughter of Imran ? He said : Asia will be the queen of her contemporary women and Mary will be the queen of her contemporary women and Khadijah will be the queen of her contemporary women. You will all reside in buildings made of jewels where there will be no sorrow. Then he said to Fatima: Remain satisfied with my cousin Ali : By God, I have got you married to such a person who is the king of this world and of the next as well. Now see how the Prophet preferred poverty for his beloved daughter.

Hazrat Aas reported that a man wished to accompany Jesus Christ in his travel. They both came to the bank of a river and sat to eat their morning meal with three pieces of bread. Each of them ate one bred and there remained one bread only. Jesus Christ then got up and drank water in the river. On return he did not find the remaining bread there and asked his companion : Who has eaten the bread ? He said : I don't know. Then they both went on their journey till they found a deer with two young ones. They caught one, sacrificed it and ate its meat. Then Jesus Christ said to the young one : Rise up with the permission of God. Then it rose alive. Then he asked his companion : By Him who showed you this miracle, tell me who ate the remaining bread ? He said : I don't know. Both came to the bank of a river and Jesus caught the hand of his companion and crossed it by walking over it and then asked his companion : By One, who showed you this miracle, I ask you : Who ate the remaining bread ? He replied again : I don't know. Then they reached a region full of dust. Jesus Christ gathered a heap of sands together and said : Be gold by the permission of God. Then Jesus Christ divided it into three portions and said : One portion is for myself, another for you and another for that man who ate the remaining bread. Then the man said : I ate the remaining bread. Jesus Christ said : All the divisions of gold are for you. Then he became separate from him there and went away.

The man met in that place two other men who saw the heaps of gold and wished to get them all by killing the man. They sent

the man to purchase foods for them. The man thought to kill the two persons and so he went to purchase breads. He purchased poison and bread and mixed them together and came to the two men. The two men thought that they should kill the other man. when he would come with the bread and appropriate the heaps of gold. When the man came with food mixed with poison, they at once killed him. They then ate the bread mixed with poison and soon expired. The dead bodies of three persons lay there. Jesus Christ returned by that way and saw the dead bodies and said to his companions : It is the world and so fear the world.

Once Zul-Qurnain (Alexander) came to a people who had no wealth. They dug graves and prayed therein. They used to eat grass like lower animals. Alexander called the chief of them but he refused to come saying : I have got not necessity to go to him. Alexander himself went to him and said : I find you in such a condition in which I found no man. You have got nothing of this world. Don't you use gold and silver ? They said : We hate these two things and whoever gets them wants them more. We want what is better than that. He asked them : Why do you pray within graves ? They said : When we look to the graves, the world cannot attract us. Alexander asked : Why do I not see you taking food ? They said : We hate to make our bellies graves of meat and take grass and leaves as our necessary food. This is sufficient for the children of Adam. All things become equal if they go down the belly, be they delicous foods or leaves. Then he took a skull from behind Alexander and asked : O Alexander, do you know what is this ? He was king of a vast empire but he began oppression. When God saw it, He caused his death and dug his skull underneath the ground. Thereafter he dug out an old skull and said : O Alexander, do you know who was he ? He came after the former king. He treated well with his subjects and did good and established justice. God will reward him on the Resurrection Day. Then he took a skull with two horns and said : O Alexander, look to this man having two horns like you. Alexander said : Can I live with you and can I get you as my friend and member ? He said : We can't live together in the same place, as all men are year enemies but they are our friends. Alexander asked : What is its reason ? He said : They are your enemies because you have got vast empire and enormous wealth, and they are our friends because we have got nothing in this world. Then Alexander went away from that place.

CHAPTER VIII

LOVE OF POWER AND SHOW

The Prophet said : the greatest of what I fear most for my followers is Riya or show of piety and secret greed. It is more secret than the movements of black ants on a smooth stone in the darkest night. For that reason, the experienced learned men have become baffled to save themselves from its injuries. By it the religious men are tried as they want to get respect from the people for their learning and piety. They wish to get praise and respect in meetings. When show is a secret disease and a great window for the devil, the causes of show should be known, We shall divide this chapter into two sections-(1) Love of power, name and fame and (2) show.

SECTION I

LOVE OF POWER, NAME AND FAME

Know, O dear readers, that lover of name and fame is bad and to live in an unknown state is good, but if name and fame spread without search, it is not bad. The Prophet said : It is sufficient for the evil of a man if he is shown by fingers regarding his temporal and spiritual worlds. But he is saved whom God saves. He also said : God does not look to your figures but He looks to your hearts and actions, Hazrat Ali said : spend but don't disclose it. Don't raise your personality to attract attention of the people, rather keep it secret and remain silent, you will then remain safe. The pious men will be satisfied with you and the impious people will remain dissatisfied. Hazrat Ibrahim-Adham said : He who loves name and fame does not know God to be true. Abu Ayyub Saktani said : By God, a man does not know God to be true till be knows well that his address should not be known by anybody. When many people gathered in the assembly of Zikr of Khaled-o-Ma'ad, he used to go away from it.

Once ten persons were walking with Hazrat Talha. He said : It is the wing of greed and bed do Hell. Once Hazrat Ibn Mas'ud came out of his house when a host of men were following him. He said to them : Why do you walk behind me. By God, had you known why I keep my door closed, two of you would not have followed me. Once Hasan Basari came out followed by a group of people, He said to them : Have you got any necessity with me? If

you have got, it is good or else it is not good to have this feeling in the mind of a believer. Once Hazrat Ayub came out and many people followed him, He said : Had I not known that God knows that I hate your following me, I would have feared the dislike of God. sufyan Saori said : The wise men of yore hated the dress at which the people looked with prolonged eyes Once a man requested Bashr-b- Hares to advise him. He said : He who loves name and fame does not get the taste of the next world.

MERITS OF STAYING BEHIND THE EYES OF MEN

The Prophet said : there are many a man whose body is besmeared with dust, whose hairs are disheveled whose dress is torn who is disregarded by men, but be fulfills his promise taken in the name of God. If he says : O God, I seek from you Paradise, God will grant him Paradise. When he seeks anything of the world, He does not give it to him. The Prophet said : Shall I not inform you of the dwellers of Paradise?- every weak and neglected man. If he is given oath in the name of God, makes him to fulfill it. Shall I not inform you of the inmates of Hell?-every proud, haughty and harsh man. The Prophet said : those who are dishevelled in hairs, dust ridden, dressed with torn and tattered clothes, hated by people, those who are not given permission to go to the ruler when prayed for, who are not given girls in marriage when sought, who are not heard when they talk, whose wants and complaints are extinguished in their minds-they are the dwellers of paradise. If their light is distributed among the people on the Resurrection Day, it would be sufficient for them.

The Prophet said : There is such man among my followers who is not given gold coin when begged for, who is not given silver coin when begged for, who is not given a piece of cloth when begged for, but who is given even Paradise by God when it is prayed for to God. If he wants from Him anything of this world, he does not give it to him. Don't think that God is dissatisfied with him as God does not give him anything of the world. How many men there are dressed with tattered clothes whom God make to fulfill their oaths if made in the name of God.

Once Caliph Omar entered the mosque and saw that Hazrat Ma'az-b- Jabal was weeping by the side of the grave of the Prophet. One being asked the reason of his weeping, he said : I heard the Prophet of God say : A little show is Shirk or setting up

partner with God. God loves religious men who are not searched for in their absence, who are not taken notice of even in their presence, whose hearts are lighted by the light of providence and who are free from all sorts of darkness end dirtness. Once there was famine in Medina. There was a religious man there whom the people considered as mean. He stayed in the mosque of Medina. When the people were engaged in prayer to God to ward off famine, a man with tattered clothes came there, prayed two rak'at in short and then began to invoke God with his hands spread out : O Lord, I swear by you, shower rain just now. Hardly had he raised up his hands and his invocation ended, the entire sky was filled up with clouds and there was shower of rain. It was so profuse that the dwellers of Medina feared to be drowned, Then he prayed : O God, you know best that it is sufficient for the people, so lift up rain. Then the rain stopped. The religious man followed the man who prayed for rain and recognised his abode. Why he went to him at dawn, he came out and said : I have come to you on account of necessity. He said : Tell me your necessity. He said : Oblige me by accepting my invitation. He said : God is pure. It is a wonder that I would oblige you by accepting invitation. Then he said : How did you acquire the rank which I saw? He said : I obeyed what God ordered me and prohibited me. So I invoked God and He accepted my invocation.

Hazrat Ibn Masud said : Be fountain of learning, be light of guidance, be lamp of night, be jewel of heart and put on old clothes, you will be known to the dwellers of heaven and live unknown to the dwellers of this world. The Prophet said : God says : The object of envy is that believer who makes light the burden on himself, gets delight in prayers, good in divine service, worship[s in secrecy, lives behind the eyes of men, is not shown by fingers and keeps patience. The Prophet made a sound by his hands and said : His death is quick, his heritage is very little and his mourners are very few.

Hazrat Abdullah-b-Omar said : The dearest man to God is Goraba. The people asked : Who is Gorabah? He said : He who flees away from the society with his religion and gathers together with Jesus Christ on the Resurrection Day. Sufiyan Soari said : I wish to see myself with the poor of Medina who live in want of necessary food and with difficulty. The sage Fazil said : If you can make yourself such as the people do not know you, it is better.

You should be in such a condition that nobody can know you and nobody praises you. It does not matter if you become mean before the people but good to God.

Question : Is there more fame for anybody than that of the Prophets and learned men? Have they lost the merits of not remaining behind the eyes of men?

Answer: Search for name and fame is bad, but if name and fame come from God without seeking them, it is not bad. It is true that it is injurious for the weak and not for the strong. The weak man is like a drowning man with whom many men are about to be drowned. Nobody among them should help him as they have chance of being drowned and nobody can help another. The drowning man should introduce himself to the strong man, so that he may rescue him and get merits.

CONDEMNATION OF LOVE OF POWER : God says : I have kept the next world for those who no not wish to have fame in the world or create disturbance—28 : 83. Q God says : I will give those who wish to have this world's life and its grandeurs full rewards of their activities therein and those rewards will not be reduced. They are those for whom there is nothing in the next world but Hell fire and what they did therein will be baffled. This will be result on account of the love of power and there is the greatest delight in love of power out of all worldly delights. The Prophet of God said ; Wealth and power grow in mind hypocrisy as rain grows herbages. He also said : As two hungry wolves do injury by entering the pound of goats, so fame and wealth destroy, the good qualities of a believer by entering into his religion. The Prophet said to Hazrat Ali : To follow the dictates of passion and greed for praise destroys mankind.

MEANING OF LOVE OF POWER : Know, O dear readers, that wealth and love of power are two worldly things. Wealth means possession of beneficial thing and love of power means exercise of power over those from whom search is made to get allegiance, obedience and honour. As a rich man meets his objects and necessities by being the owner of gold and silver so the possessor of power keeps the minds of the public subdued in such a manner that they do whatever he wished them to do. Man's mind cannot to subdued without belief and introduction; and physique and wealth are subservient to mind. If mind can be

subdued, physique and wealth are also subdued along with mind. The condition of mind again is the result of faith, knowledge and idea. As a man loving wealth likes to be owner of servants and slaves, so one who loves power to subdue free people and to get their services. Loves to be the owner of their minds.

CAUSES OF LOVE OF POWER. The reason of love of power is that for which gold and silver are loved, rather love of power is more than that. Gold and silver are not loved for their sake, but for the fact that therewith necessary things can be purchased, Similar is the case with love of power, because it means to bring the mind of another under one's control. There are three cause for which power is more loved than wealth.

(1) **First cause :** To get wealth by power is easier than to get power by wealth. It a kind man or a man who renunciated the world wishes to earn money, it is easier for him as the wealth of those whose minds have been brought under control is under his control. So power is an weapon to earn money. If there is power, wealth comes, but if there is wealth, power does not come in all circumstances. For this reason, power is more liked than wealth.

(2) **Second cause:** Wealth is easily ruined and thiefs and dacoits can rob it. Oppressors may have greed to get it and there arises the necessity of keeping guards to save it. There arises thoughts in mind for its upkeep. When a man can become owner of human minds, these calamities do not appear. Power is such a wealth over which thiefs have got no control, oppressors have got no power and power is safe from theft and plunder.

(3) **Third cause:** Right over mind increases gradually without efforts, as when the minds of the people fall into the snare of respect of a man, the superiority of his action and knowledge is proclaimed by endless mouths for whcih his name and fame spread. As a result many minds bend down to show respect to him. On the other hand, wealth does not increase without efforts.

Mind is not free from love of wealth and power for two reasons, one reason is open and another secret. The open reason is the removal of fear. A man possessing enormous wealth hopes to get more wealth and there is no limit to it. For this reason, the Prophet said: There is no satisfaction of two greeds, greed for knowledge and greed for wealth. Love of power is like that

disease. He wishes that people from distant places will come and show respect to him. The second cause is more powerful. The soul of man is included within the commands of God. God says: They ask you about soul. Say: It is a command from my Lord-17:18 Q. It is therefore included within the spiritual world and there is no permission to explain it and the Prophet also did not explain it.

Soul has got four natures, animal nature, the nature of ferocious beasts, devil's nature and divine nature. Soul's animal nature is food, drink and copulation. Soul's nature of feroeious beast is to kill, assault and give trouble. Soul's divine nature is to boast, seek honour, power, love of lordship etc. As there is divine command in soul, it loves divine nature. It means full knowledge of Tauhid or unity of God and to know that God has got no equal. The perfection of sun is in its uniqueness Had there been another sun, there would have been harm to the sun and it would not have retained power as it would not been unique in shedding its luster. God is unique in His existence as there is existence of nothing along with Him. Whatever exists besides Him is sign of His power and it has got no independent existence Everything exists for His existence. Rather he expresses Himself through His creations. He has got no equal. The sun suffers no loss because of its shedding rays throughout the world As rays are included within the sovereignty of one sun and cannot be separated from it, similar is the case with God who domina'es over everything in the world and there is no existence of anything without Him. Whatever exists in the world is lighted through His radiant light.

Every man is an object of love by nature as he is unique in his attributes, as Pharaoh said: I am your highest Lord - 79 : 24 Q. There is no man in whose mind this does not exist but he does not express it Slavery is compulsory in nature but power is dear. As man's soul has got connection with God, it is natural with him to seek power and lordship. All things are divided into three classes- (1) Some things which are naturally unchangeable, for man cannot see things such as God's existence and attributes. (2) Some things which are changeable an the creations have no power over them, such as sky, stars, angels, jinn, devil mountains, rivers and seas and the wonderful matters beneath mountains, rivers and seas. (3) Some things which can be changed by men such as earth, minerals, trees. So there are

principally two kinds of things - one kind of things can be changed by men such as things made of earth; and another kind of heavenly things cannot be changed by men, such as existence of God, angels, jinn.

Man loves the sky as he wishes to extend his power of research and investigation of its secrets. The thing that comes within the preview of knowledge is included within knowledge and the wise men rule over them. For this reason, man loves knowledge about God, angels stars, sky and the wonderful matters underneath the oceans and mountains. It is a part of power and lordship. Another kind of things are underneath the ground. Man has got power over it. it is also of two kinds, material and immaterial. Material things are wealth, gold, silver etc. Man wants to lord over them and loves to hoard, spend and give them in charity. It is termed as power which is included within the supreme power of God. It is naturally dear to men. Immaterial things are minds of men. Men love power to lord over minds of peoples. So the object of mind is full and complete progress in knowledge and power.

They have got different steps and degrees. There are real and unreal progress. Unreal progress arises out of three causes. The first cause is that the subject of knowledge of God is limitless, while man's wisdom is limited. So if the knowledge of man increases, he becomes much near God. The second reason is the connection of God's knowledge with the objects of knowledge and the full expression of the objects of knowledge. As man's knowledge is limited, the more is the knowledge of a man regarding God, the more be becomes near God. The third reason is that God's knowledge is ever lasting and eternal without any loss or decrease. So whoever's knowledge is not changed with regard to the object of knowledge, he becomes very close to God.

The objects of knowledge are of two kinds - changeable and unchangeable. Knowledge of changeable thing is described below. You know that Zaid is in a house. This knowledge is not perfect as Zaid may not be in that house and might have gone out. This knowledge is faulty and not sufficient. This applies to everything in the world. Knowledge about unchangeable thing is that of God, His attributes, His creations and His conduct of heavens and earth and their arrangements. He who acquires knowledge of these things comes near God and this knowledge

remains with his soul even after his death. It will serve as a become light which will run in front and sides. Then they will say: O my lord, perfect our light. This knowledge will be a valuable asset at that time. This is a secret lamp. He who has got no such secret lamp cannot expect perfection of his light. He who has got no basic spiritual knowledge of God cannot expect to get that light and will remain in darkness from which there will be no outlet. It will be the darkness of the fathomless bottom of sea. No benefit will be derived without that spiritual knowledge, Knowledge of literature or poetry or science will be of no avail on that day, however export it is. The knowledge of Arabic language, Quran and Hadis will be a helping hand to that knowledge. These are materials to purify the soul. God says: He purifies soul will get salvation - 91 : 10Q. God says: I shall show My paths to those who strive hard for Me. There are helpers to spiritual knowledge. he who knows that everything in the world is the action of the Almighty and that his will, strength and wisdom are His creations, gains perfect knowledge of God. These have got no connection with the exercise of power, show etc.

POWER: No man can have full power, but he can have real knowledge. Full unlimited power belongs to God only. Full and perfect knowledge remains with soul even after man's death, but his power ends after his death. Power should be exercised to acquire spiritual knowledge and if it is bereft of that, it has got no value. He who regards this temporary taste of power as full progress is a fool and the majority of men are immerged in that idea and they are thus ruined. They forget the knowledge which takes them near God. That progress arises out of knowledge and freedom. This knowledge implies knowledge of God and freedom implies freedom from passions and low desires which the angels enjoy. Their nature then becomes like the nature of angels.

FULL PROGRESS HAVE GOT QUALITIES - (1) No change of anything owing to greed, (2) result not without perfection just like full progress of knowledge and (3) full progress of freedom from passions and other worldly desires. If a man possesses full power, it shows the path towards full knowledge and full freedom. Power dies with his death, but spiritual knowledge remains with his soul to gain full perfection. Now see how the fools think that full power can be gained by wealth and lordship.

The ignorant people purchase the world in exchange of the next world as God says: Wealth and children are adornment of this world's life but the ever lasting good works are better to your Lord in reward and better in hopes. So knowledge and freedom are everlasting good works which will go with soul but wealth and power will vanish. God explains it by an illustration. This world's life is like a shower of rain which God sends from the sky. God says: Give them illustration of world's life. It is like the rain shower from the sky.

It is understood from the above that wealth and power are considered as progress arising out of ignorance which has got no root. He who searches it takes the world's life as his goal. The saint Abu Tayyab said: He who loses time in earning wealth for fear of poverty creates wants. What he earns for what is necessary leads him to real progress.

GOOD AND BAD THINGS OF POWER

I have already said that lordship means to subdue human hearts and to exercise power over them and as such the rules which are applicable to wealth are also applicable to lordship as they end with the end of death. This world is a seed ground for the next world. Whatever is done in the world is a provision of the next world. As food, drink and dress are necessary to the limit of necessity, so also some power is necessary for the maintenance of men. As food is necessary for life, so servants are necessary for works and friends are necessary to show him the path of religion, guide is necessary for the same purpose and kings and rulers are necessary for his upkeep from lad people. So love of servants, friends, spiritual guide, rulers and kings is not bad. Power is a means like riches to achieve the ultimate goal. This love is not for itself but of achieving the goal. This love should be to such an extent as a man loves places of stools for calls of nature or as a man loves his wife for satisfaction of his sexual desire at his sweet will. When he has got no sexual passion, he leaves his wife. Similar is the condition of wealth and power. He should love these two things with ultimate object.

THREE OBJECTS: There are three objects of seeking name and fame. Out of them, two objects are lawful and one unlawful. The object which is unlawful is to seek rank after creating belief in the minds of the people, while he is not qualified with that

qualification. He expresses to them that he is high in pedigree or that he is a real learned man or that be is a pious and God fearing man.

One of the objects which are lawful is to seek rank by the qualities which a man has got, as Hazrat Eusuf said: Appoint me treasurer of this country - 12 : 55Q. He know that he was a trustworthy treasurer and as such he sought this rank. Another lawful object is to try to conceal one's sins and faults that they may not come out. This is lawful as to conceal evil things is allowed and it is unlawful to disclose sinful acts. One of the prohibited things is to pray well before the people with the object of getting their respect and good ideas. This is deception. It is unlawful to seek name and fame in this way. This is just like earning wealth illegally.

CAUSES OF LOVE OF PRAISE AND HATRED OF BACK-BITING

There are four causes of love of praise.

(1) **First cause** is appreciation of one's own qualities. This is a strong cause out of all causes. Owing to praises of others, one thinks that he has got all qualities. The praise with which a man is praised is either clear, open or appreciable. If you say to someone - you are pretty, the praised man gets pleasure. If praise is made of doubtful thing, it is more relishable. If a man is praised for his perfect learning or perfect God fearing quality, he gets more pleasure and taste. It is more relishable when it comes from a learned man or a God fearing man.

(2) **Second cause** is wide appreciation of one's own influence. It appears from the praise that the mind of the praised man has become under the control of the praiser. To subdue man's mind is a covetable thing and there is a great relish in it. For this reason be finds great taste if the praise comes from powerful men or rulers, kings and great men.

(3) **Third cause** is the joy of the increase of the number of praises. The hearers of the praise also fall under his snare.

(4) **Fourth cause** is appreciation of power and influence. Praise shows the power and influence of the praised man. It is understood from the praise of the praiser that he praises a proud

man after being subdued by the latter. He either willingly praises him or is compelled to praise.

MEDICINE FOR LOVE OF PRAISE: There are four medicines for these four causes. (1) The medicine of the first cause which is the appreciation of one's own qualities is to remove the praise by recognizing that the praise is not true. if a man says to you - you are a generous, man, you are a great learned man, you are a great God-fearing man, while you find that you have not got those qualities, the taste of praise goes way as you do not believe in the assertions. The medicine for the second cause which is wide appreciation of one's influence is this. The feeling of power and influence of the praised man over the praiser can be removed if he knows that the praise was heaped upon out of joke, for which the taste of praise goes away. The medicine for the third and fourth causes is the following. The third cause is the joy for the increase of the number of praises and the fourth cause is appreciations of one's influence. The medicine is to remove the causes.

MEDICINE FOR LOVE OF POWER: The medicine is mixture of knowledge and action. The medicine of knowledge is to know that the end of power is death and that it does not appertain to ever-lasting good works. Those who wielded great power had to fall victims to death or downfall. You will also meet the same fate. He whose goal is next world considers it as valueless, as he sees death imminent and considers earthly things as insignificant. His condition is like the condition of Hazrat Hasan Basari. He wrote to Caliph Omar-b-Abdul Aziz: You are as if the last person who will die. The Caliph also replied to him in the same strain: Think that you are no more in the world and will live for ever in the next world. The objects of these people were the next world. With this belief, they held divine services with the fear of God. So they considered early rule, honour and wealth as insignificant. God says: Rather you prefer this world's life, the next world is better and ever-lasting. God says: 'Never, rather you love the world and give up the next world'. He who has got the disease of greed for power, must remove it from his mind by applying this medicine arising out of this knowledge, as this disease is very dangerous and ruinous. He should think of the condition of those who wielded power and influence, their fall and their being always in fear of losing power and control. He

who wishes to live in the minds of men is like one who builds a house in the waves of sea. He who is busy in controlling the minds of men to preserve power, to remove the envy of those who envy and to remove enmity, remains in the worldly thoughts and anxietics and immerged in the abyss of taste of power. There is no end of his worldly hopes and aspirations. This is the medicine based on knowledge.

Medicine of action is to make oneself the object of rebuke. In order to remove the love of praise, you should do such act for which you may be rebuked and that respect for you should go from the minds of the people. Love to remain aloof from the people and not to meet them. In a certain city, there lived a learned and pious man: The ruler of that country being charmed with his praise came to see him. When the hermit saw the ruler, he began to eat food and curry with big morsels. Seeing this manner of taking food, the respect that the ruler had in his mind for the hermit went away and he departed. The pious man said: All praise is due to God who removed you from me. Another pious man used to drink lawful drink in such a cup of which the colour resembled the colour of wine. Seeing this, the people thought that he was drinking wine and so their respect for him decreased. This is allowed according to Shariat. These pious men take sure medicine for purification of their soul which is not included within the decision of legists. One pious man observed that his name spread for his renunciation of this world and that the people were coming to him. Then he entered a bathroom and put on another's cloth. Then he came out and waited on the road. The people caught him as a thief and beat him. When the people came to know of it, they stopped coming to him. The best way of preventing fame is to leave one's own place. When his name and fame spread, he should live in distant land where nobody knows him.

CAUSES OF LOVE OF PRAISE AND THEIR MEDICINE: The first cause is appreciation of one's own qualities. Its medicine is this. Ask your conscience. have you got the quality for which you are praised? If you have got that quality whether you are fit to receive praise for it or not. The quality for which you are fit to receive praise is that of learning or God-fear. That for which you are not fit to receive praise is your wealth, power and influence. If you are praised for worldly riches, its joy is like that

of grass. Wind will blow it off. So men should not feel joy for worldly riches. If he feels delighted for his wealth, he should not feel joy for the praise of men. If you are praised for your God fear or for your learning, still you should not feel happy as you don't know what will be your condition at the time of earth - whether it will be good or bad. The world is an abode of sorrows and anxieties and not an abode of joy and rejoicings.

(2) **The second cause** is that the mind of the praiser becomes under the control of the praised man. Its medicine is to search rank from God and not from men. Your knowledge that you search for rank before God is also its medicine. So it cannot be the cause of your joy.

(3) **The third cause** is the joy of the echo of the praise of the praiser. Its medicine is this. It is connected with your present power which has got no stability. So it can not be an object of joy. You should hate it as it throws you in anxieties and thoughts. A certain sage said: The devil makes his abode in the mind of one who feels joy for praise. Another sage said: When you are said: How good a man you are, you should then say: How bad you are. By God, you are really a bad man. Once a man praised another man before the Prophet for his good works. The Prophet said: If your praised man would have been present and he would have remained satisfied with what you uttered or died in that condition, he would have been a dweller of Hell. Once the Prophet said to a praiser: We to you! You have broken his back. Had he heard your praise, he would not have got salvation till Resurrection Day. The Prophet said: beware, don't praise one another. When you see th prayers, throw dust on their faces. Once a Caliph (of Khulafae Rashedin) asked something from a man who said to him: You are better and more learned than me. He got enraged at this and said: I have not told you to proclaim my purity. At another time, a man said to a companion: So long as God keeps you alive, the people will remain in good works. He got enraged at this praise and said: I think you are an inhabitant of Iraq. Praise of men were objects of hatred to the companions.

MEDICINE OF BACK-BITING

He who back-bites you falls into three conditions: (1) Wh... he says might be true and for that he advises you for your good. (2) What he says might be true, but his object is to give you trouble

by backbiting you, and show your guilt, (3) **First condition:** With regard to the first condition, if he rebukes you by way of admonition for your good, you should not rebuke him, nor he enraged on him and to show your guilt. (3) What he says might be untrue. **First condition.** With regard to the first condition, if he rebukes you by way of admonition for your good, you should not rebuke him, nor be enraged on him. Rather you should be delighted to hear it for removing your guilt. **Second condition.** If his object is to give you trouble by his back-biting, you should consider it as a benefit as he has shown your defect or guilt. This should be considered as a good fortune. This can be clearly explained by an illustration. You wish to go to the Darber of an emperor, but there is impurity and stool and urine in your dress. If one shows you the uncleanliness in your dress, you should be thankful to him, because you have been prevented from being put to disgrace by the emperor. Similarly the evil conducts are ruinous in the next world. You can know these from your enemies. It is a gift to you though the object of your enemies is to give you trouble.

(3) **Third condition.** If any guilt is attributed to you from which you are free, you should not hate and rebuke one who back-bited you. Rather you should think of three matters. The first matter is that if you are free from the guilt, there may be another guilt like that in you. What God kept concealed is more. You should rather express gratefulness to God that He did not disclose all your faults. The second matter is that his back- biting will be explation of your remaining faults and sins. The virtues of one who back-bites you will come to you. He who praises you cuts your back. Why then do you feel joy as the cutting of your back and become sorry for getting virtues which will take you to the nearness of God? The third matter is that the rebuker falls from the eyes of God as he destroys his religion and destroys himself by his false accusation and calls for self destruction. You should rather say: May God correct him, accept his repentance and show mercy on him.

When the teeth of the Prophet were martyred and his face was wounded by the attack of the enemies and when the enemies killed his uncle Hamza, he prayed: O God, forgive my people. O God, give guidance to my people, as they do not know. Once a man wounded the head of Ibrahim-b-Adham who prayed for forgiveness of his sins. When asked the reason of this prayer, he

said: I know that I will get merits on account of that and there would remain nothing for me from him but good. So I don't like that he should get punishment for me. In short, if you can give up the trouble of rebuke, it will be easy for you as his accusation will not be able to exercise any influence in your mind. The root of religion in contentment which cuts the greed of wealth and love of power. Love of power and praise will remain in your mind till there remains in your mind greed and passion.

Classification of men in matters of praise and condemnation. One who praises and one who accuses have got four conditions. **The first condition** is that the praised man expresses gratefulness to the praiser for his praise and wishes to take revenge on one who accuses him. This is the condition of the general people. This class of men is worst. **The Second Condition** is that the accused man hates the accuser in mind but keeps his tongue and limbs under control from taking revenge. he becomes pleased with the praiser but does not express his satisfaction. There is harm in it but this condition is better than the first one.

The Third Condition is the highest stage. Before this class of God-fearing people, praise and condemnation are equal as condemnation cannot make them sorry and praise cannot give them joy. There are signs of this indifferent attitude of such a man. (1) His mind remains the same if he stays with the accuser and the praiser. (2) The joy that is enjoyed in the removal of wants of the praiser is the same as in the removal the wants of the accuser. (3) The grief which he feels at the death of the praiser is the same as that at the death of the accuser. (4) He feels the same agony if the praiser and accuser fall in a calamity. The divine service of one who does not enquire about the machination of the devil and impulse of passions goes baffled both in this world and the next world. God says: Shall I not inform you of those whose good works will go in vain, whose good works will be ruined in this world's life while they will think that they are doing good works?

(4) **The fourth condition** is the highest stage of the truthful. They do not love praise and the praiser as they know that this praise puts them to trial, breaks their backs and destroys their religion. They love, on the other hand, the accuser as they know that he shows their guilts, shows them the necessary path and presents to them his virtues. The Prophet said: God-fear is the

root of humility and expression of hatred for praise of virtuous acts. The Prophet said: Woe to him who fasts all the year round, woe to him who prays the whole night. Woe to those who are Sufis. Joy only for one party of men. The people asked: Who are they? The Prophet said: Those religious men who keep themselves separate from the world, hate praise and love accusation.

SECTION 2
SHOW

CONDEMNATION OF SHOW: God says: Woe to those praying persons who are unmindful in their prayers, those who pray for show - 107 : 6. God says: For those who hatch up evil plots for doing misdeeds, there is grieverous punishment, and contrivance will go for nothing. In this verse, show has been mentioned. God instructs us to say: We shall feed you to incur pleasure of God. We don't expect from you rewards or gratefulness.' How God praised those who are sincere in their intentions and remove the pleasure of others besides that of God. God says: Let him who wishes to meet with his Lord do good works and not set up anybody as partner in the divine service of his Lord - 18:110. A man asked the Prophet: O Prophet of God, in which action there is salvation? He said: There is salvation in not wishing to incur the pleasure of men in the service of God. God will ask three persons-martyr in the way of God, philanthropist in wealth and learned man in the Quran and they will reply. He will say to the philanthropist: You have spoken falsehood but your intention in charity was that the people should take you as a great philanthropic man. He will say to the martyr: You have spoken falsehood, rather your intention was that the people should call you a great hero. He will say to the learned man: You have spoken falsehood, your intention was that the people should call you a great learned man. The Prophet said that they acquired no virtues and that show destroyed their divine services.

The Prophet said: God will mete out the same treatment to one who makes divine services for show. God will mete out the same treatment to one who seeks fame. In another tradition, God will say to the angels: This man did not make divine service for Me. So take him to Hell. The Prophet said: I don't fear so much for anything except what I fear for your small shirk. The companions

asked: O Prophet of God, what is small shirk? He said: Show. God will say on the Resurrection day: O man of show, go to those persons for whom you did divine service and get from them your rewards. The Prophet said: Seek refuge to God from Jubbul Hujn. The companions asked: What is Jubbul Hujn? The Prophet said: It is the name of a well in Hell which has been made for the learned who act for show. The Prophet said: God says: I give up the divine service of one who sets up partner with me in My worship to the partner. I become free from that, more free than an independent man.

Jesus Christ said: When the day of fasting comes to one of you, let him rub oil on his head and beard and wipe out his two lips, so that the people may not know that he is fasting. Let his left hand not know when his right hand gives in charity. When he prays, let the screen of his door be hanging up, as God distributes praises as He does in case of provisions. The Prophet said: God does not accept an action in which there is the slightest degree of show. The Prophet said: I don't fear for anything so much as I fear for your show and secret passion. The Prophet said: On the day when there will be no shade except the shade of the Throne, a man will remain under its shade who gives charity by his right hand and keeps it concealed from his left. The Prophet said: The merits of secret divine service is seventy times more than those of open divine service. The Prophet said: The person of Shirk will be addressed on the Resurrection Day thus: O treacherous man, O man of show, your divine service has been lost, your virtues have been void. Go and get reward from one for whom you worshipped.

Shaddad-b-Masud reported: I saw the Prophet one day weeping. I asked the Prophet: O Prophet of God, why are you weeping? He said: I fear Shrik most for my followers. Beware, they will not worship idols, sun, moon and stones, but they will do divine service for show. The Prophet said: When God created the earth, it was tossing to and fro with its inhabitants. Then he created mountains and placed them on it as nails. The angels said: Our Lord did not create anything harder than mountains. Then He created iron which is so powerful as it can cut mountain into two pieces. Then He created fire which is still more powerful as it can melt iron. Then He created water which can extinguish fire and then He created wind which can remove water. The

angels asked their Lord: O Lord, what thing have you created strongest in your creation? God said: I have made strongest among My creations the heart of a man who gives in charity by his right hand keeping it concealed from his left.

Hazrat Mu'az-b-Jala said: I heard the Prophet say: God created seven angels before He created seven heavens and the earth and placed one angel as guard of each heaven. The angel who presents actions raise up men's actions from morning to evening. When he reaches the first heaven with a man's actions, the guard of this heaven says to him: I am examiner of back-biting. My Lord ordered me not to lift the actions of a man who has back-bited. Then the angel leaves behind this bad action and takes the rest of his good actions to the second heaven. The guard of the second heaven says to him: My Lord prohibited me to allow those actions to go upward which have been done for worldly purposes. The angel then leaves those actions and takes the rest upwards. The guard of the third heaven says to the angel: I am angel of pride. My Lord ordered me not to allow such actions as were done with pride upwards, because he took boast of some divine services in the assembly of men. Then he leaves such actions and takes the rest towards the fourth heaven. The guard of the fourth heavens says to him: My Lord prohibited me to allow such actions to go upwards as were done with self-praise as I am angel of self-praise. Then the angel leaves those actions and takes the rest towards the fifth heaven. The guard of the fifth heaven says to the angel: I am an angel of hatred. I have been ordered not to allow those actions of men going upwards as were done with hatred. Then he leaves those actions and takes the rest towards the sixth heaven. The guard of this heaven says to him: My Lord ordered me not to allow such actions of a man going upwards who did not show kindness to My servants when they feel in dangers and calamities. I am an angel of kindness. Then the angel leaves those actions behind and takes the rest towards the seventh heaven.

The guard of this heaven says to the angel: My Lord ordered me not to allow going upwards such actions as were not done to please Him or for His sake, but for name an fame or for show. Then this angel leaves those actions behind and takes the rest towards the seventh heaven and to God who says: You are presenting the actions of My servants. I am guard of man's heart.

I know that some of these actions were not done to please Me. So My curse is upon him. The angels also curse him and the seven heavens also curse him.

Then the Prophet gave some instructions to Mu'az: Don't allow others to hear your sins. Bear them yourself. Don't think yourself pure by back-biting others. Don't place yourself above them. Don't allow your worldly actions to enter your next worldly actions. Don't boast in any assembly of yours. Don't talk secretly with another with whom there are other men. Don't take pride before the people. Don't boast before the people. Don't cut jokes with the people lest the dwellers of Hell cut jokes with you on the Resurrection Day.

Hazrat Omar saw a man looking downwards to show piety. He said to him: O brother, raise up your neck. Humility rests in mind and not on neck. Hazrat Ali said: There are three signs of a man of show - (1) When he remains alone, he shows idleness in divine service and when he remains in the middle of the people, he prays well. (2) When he is praised, he makes more divine service. (3) When he is back-bited, he makes less divine service.

What is show? Know, O dear readers, that the real meaning of Riya or show is to show good conduct in order to attract respect from the people. Attraction of people's minds by actions except divine services produces power and honour but Riya or show is expressed only in divine service according to habits. To wish to show divine services to the people is named Riya or show. So the religious people are the persons who show Riya. there are fives modes of expression of show - (1) by outward bodily limbs, (2) by signs and gestures, (3) by words and actions, (4) by following and (5) by outward causes. The worldly men also express show by these five methods.

(1) **First mode.** Show is expressed in divine service by outward bodily limbs and organs. A pious man shows to the people that he is making efforts in divine services by adopting yellow colour in appearance, or appearing before the people with dishevelled hairs, or with clothes of yellow colour. Jesus Christ said: When anybody amongst you keeps fast, let him rub oil in his head and apply antimony to his eyes. He advised this to get rid of show.

(2) **Second mode.** This mode of show is in demeanours and dresses to appear in dishevelled hairs, to clip off moustaches, to lower head at the time of walking, to walk in pensive and thoughtful mood, to keep signs of prostration on forehead, to put on coarse cloth, to put on sufi dress, to put on torn cloths. By these acts, one shows that he is a pious man.

(3) **Third mode** is show by words. Such a religious man delivers lectures and gives sermons by the verses of the Quran and Hadis after committing them to memory in order to show that he is a great learned man. He takes troubles in Zikr amongst the people and gives advice to the people, prohibits them from evil deeds with anger, expresses great grief for the sins of the people, recites verses of the Quran with sweet tone and expresses show in thousand other ways.

(4) **Fourth mode** of show is by actions, such as standing very long in prayer and in bending and prostration.

(5) **Fifth mode** of show is expressed by the excess number of disciples and visitors. Such a man says: Such a great religious man has come to see me, I have got so many disciples, etc.

Is show unlawful? Show is unlawful, condemnable and lawful according circumstances and conditions. The object of show is to search for name, fame and influence by divine services. If show is shown by actions other than divine service with the object of earning wealth, it is lawful. As earning of wealth in an illegal manner is unlawful, so gaining power in an illegal manner is also unlawful. As to earn very necessary things is good, so little power to save oneself from dangers and difficulties is good as Joseph said: I am a good treasurer for you. As there are harms and also benefits in riches, so there are also good and bad things in power. As too much riches make a man sinner and keep him away from remembrance of God, so too much power also is ruinous.

A man may adorn himself when coming out. The proof is the following Hadis. The Prophet once intended to go to his companions and so he put on his turban and dressed his hairs. Hazrat Ayesha said: O Prophet of God, are you doing this? He said: Yes, God loves the actions of His servant who refines his body in order to meet his friends and brothers. So it is lawful to have show in an action which is not included within divine

service. In prayer, fasting, Jihad, etc. the man of show has got two conditions. One condition is that he does that only for show and not to get any merits or virtues. This spoils divine service as man's action is judged by his intentions. He rather commits sin by this act as he plays deception by his act of show in the minds of the people. Secondly he cuts jokes with God. The sage Qatadah said: When a man makes a show of his divine service, God says to his angels: Look at him. How does he cut jokes with Me? This is a destructive element. No show is free from minor or major sins.

CLASSIFICATION OF SHOW. There are classifications of show and one kind of show is more heinous than another kind. There are three basic elements of show which make this difference - (1) motive of show, (2) subject matter of show and (3) the reason of show.

MOTIVE OF SHOW: There are four stages of show according to the kinds of motives of show. (1) The **first stage** is worst if the motive is for doing sins and evil works without the motive of getting merits in divine services. For instance, a man prays before the people, but not when he remains alone. He prays often without ablution with the people. His only object is show in divine service. It is hated by God. Similarly a man pays Zakat owing to fear of the condemnation of men but does not hope for reward at the time of payment. When he remains alone, he does not pay. This is the highest stage of show.

(2) **Second stage.** In this stage of show, a man intends to have merits but it is weak as when he remains alone, he does not do it. It is near the first stage. (3) **Third stage.** In this stage, the intentions of getting merits and of show are equal as without them, he gets no encouragement for divine service. For this, his divine service is not wholly good. It does not go for him or against him. (4) **Fourth stage.** In this stage, the intention of merits is strong and that of show is weak. In other words, he gets encouragement in divine service before the people but he does not give it up even when alone. He would not have prayed if his object was solely show. The Prophet said: God says: I am free from Shirk.

(2) **The subject matter of show.** The second basic matter of show has got three stages in divine service.

(a) **First stage** is show in faith which is worst and such a man will live in Hell forever. He utters Kalema Shahadat openly but does not believe it inwardly. He openly says that he is a Muslim but inwardly does not believe in Islam. The Quran mentions of this class of hypocrites in many places. God says: When the hypocrites come to you, they say: We bear witness that you are the Prophet of God. God knows well that you are the apostle of God. God testifies that the hypocrites are telling lies. God says: There are men whose talks will please you in this world's life but God sees what is in their minds. God says: When they meet you, they say: We have believed. When they go away, they grind teeth in rage over you. God says: They act for show of people and they do not remember God except a little. They turn to this side and that side.

(b) **Second stage.** In this stage, the basic principles of religion are believed but there is show therein. This is in the lower stage than the first. For instance, a man prays in congregation but does not pray when alone. He fasts among people but does not keep fast when alone. He does this for fear of men. This is show along with basic faith. He believes that there is no deity but God. If he is ordered to worship others, he does not do it.

(c) **Third stage.** In this stage, there is no show in the compulsory duties, but in additional or optional duties. If optional duties are given up there is no sin, but on account of idleness, that is not done when alone, for instance, to pray in congregation, to see a patient, to pray Tahajjad at night, to fast other than Ramazan etc.

(3) **The reasons of show.** There are three stages so far as the reasons of show are concerned.

(a) **First stage.** In this stage show is expressed by such action which, if given up, will cause injury to divine service. For instance, to make bending and prostration not in a good manner when alone but before the people in a good manner. (b) **Second stage.** In that stage, show is shown by such an action, which, if given us does not cause any injury to his divine service but if some makes it perfect, as to make bending and prostration long. (3) **Third stage.** Show is shown in such action which is not included in sunnat duties, as to come before all for Jumma prayer and to join the first row. If he remains alone, he does not do that.

(3) **Third basic subject** - Causes for which Riya is shown. Such a man has got some object, to gain wealth or power etc. There are three stages of this subject.

(a) **First stage.** It is the worst kind of show. The object of such a man is to commit sin by show of divine service. He prays more optional prayers to show his piety in order that he might get an higher appointment of trust and responsibility in order to misappropriate money.

(b) **Second stage.** In this stage, a man takes recourse to show to gain lawful earnings, for instance, to gain lawful wealth or to marry a beautiful woman.

(c) **Third stage.** In this stage, he does not intend by show to marry a beautiful woman etc, but to ward off low estimation of the people about him or to get respect from the people.

Secret Show. Show is of two kinds - open and secret. Open show is expressed in actions. Secret show does not give encouragement to good works but reduces it. For instance, a man has got the habit of praying Tahajjud prayer at night for which he feels difficulty. But to pray it before the people he feels easy. There is a more subtle riya or show than this. It does not affect his good works but it lies concealed like fire in an iron. It is to feel pleasure in doing divine service before the people, although he has intention of sincere divine service. Hazrat Ali said: God will ask the learned men of the Quran: Did not the people sell things to you at a reduced price? Did not they salute you first? Did not they work for you free of wages? Now you have got no reward. You got your reward before.

It is reported that the sage Wahab-b-Monabbah said that a hermit had said to his disciples: We have given up our wealth and children for fear of transgression, but we fear that greater transgression may enter in our divine services than that of the rich people. Some of us may like that people should show respect to them and do their works and that they should sell their goods to them at reduced prices. This news reached the king of that country who came to the hermit with many people. When the hermit knew that the king had come, he said to his servant to bring curry, olive oil and fruits and he began to eat them. When the king saw it, he went away from the hermit. The hermit said: All praise is due to God who removed you from me. Thus a

sincere religious man used to fear secret show. They tried their best to remain free from show of their religious duties, because they knew that God will not accept but the sincere divine services on the Judgment Day. So there are many secret shows which cannot be enumerated.

SHOW WHICH RUINS GOOD ACTIONS

When a man determines to do a good work with pure intention and then the pleasure of show enters in his mind, he experiences three conditions in three stages, at the beginning of divine service, in the middle and in the end. If pleasure of show comes at the beginning of an action and if it is not disclosed, it does not spoil the divine service as the action began already with pure intention. After the beginning of an action, if show comes, it is expected that it will not affect the good work. There is no harm if God discloses it. His pleasure enters his heart without outward expression. If he discloses it after the end of his divine service and discusses it with others, it is a matter of fear. It appears from Hadis that it will be useless and void. A man said to the Prophet: O Prophet of God, I have fasted all along. he said: You have neither fasted, nor broken it. This he said as he disclosed his divine services. The Prophet said: Divine service is like a pot. If its end (bottom) is good, its first portion (top portion) also is good.

MEDICINE OF SHOW AND MODE OF TREATMENT OF SOUL

Know, O dear readers, that show is a great evil and it is hated by God. One should take utmost care to remove it. There is no cure of this disease of show without bitter pills. All religious men are compelled to make efforts to remove it. Boys are naturally attracted to this virulent disease as they are prone to imitate persons. When they grow mature, they can understand that this disease is destructive but at that time it finds a firm footing in their hearts. There are two modes of treatment of this disease. One mode is to uproot the root of show and the second mode is to remove from mind what arises therein. The root of show is greed for rank and power.

There are three causes of this greed for rank and power - (1) love of praise, (2) feeling from the agony of accusation and (3) to wish to have what is in the possession of men. For these reasons,

show is searched and these give encouragement. Once a desert Arab asked the Prophet: O Prophet of God, one man fights to save himself from the trouble of dishonour, another man fights to establish his position (to establish his power and lordship). Another man fights to get praise. What do you say about them? The Prophet said: He who fights to keep the words of God high, is in the way of God. Hazrat Omar said: People say: So and so is a martyr. Perchance he loaded his conveyance with two purses of silver coins. The Prophet said: He who fought for getting the nose-string of the camel got what he wanted.

We shall discuss now about **special medicine of show. Medicine of show based on knowledge.** A man wishes to get something as he thinks that it is useful for him at present and future. If he can find that it is delicious at present but heinous at the end, his greed can easily be cut off for that thing. He knows that honey is sweet, but when he knows that there is poison in it, he refrains from taking it as it is injurious at the end. This greed for power is to be cut in this way as there is harm therein. On the Resurrection Day, it will be proclaimed before all the people: O sinner, O treacherous man, O man of show, are you not ashamed that you have purchased temporary things of the world in exchange of pure divine services and looked to the minds of men, that you have cut jokes with divine service that you have searched for the pleasure of men by incurring the displeasure of God, that you have sought honour from the people being dishonoured by God, that you have sought nearness of men being distant from God, that you have sought praise of men incurring the displeasure of God? Have they now come to do you benefit?

The remedy is the following in case of greed of wealth. Know it for certain that the earning of wealth is in the hand of God. There is no provision except what is given by God. He who greeds wealth from men is not free from despair and neglect. You will not get beyond what has been decreed for you by God. If you are a dweller of Paradise, people cannot send you to Hell. men are all powerless. They cannot do you benefit. There is no birth, death and resurrection in their hands. If these things are engraved in your minds, your hopes can be brought under control. If anybody can know that you have got show in divine service, he will hate you. You will also be an object of anger of the people. This is the medicine based on knowledge.

MEDICINE BASED ON ACTIONS: Do divine service secretly and lose up your doors. Don't be satisfied without divine service. A certain disciple of Abu Hafs spoke ill of the world and its dwellers. Abu Hafs said: You have disclosed what you ought to have concealed: You will not be able to remain with us.' So there is no other alternative for show than to conceal divine service. At first it will seem very difficult but ultimately it will be easy. God does not change the condition of a people unless they change their own condition. The duty of man is to make sincere efforts in divine service and it is the duty of God to give him guidance. People will knock at the door of God and God will open it. God does not spoil the rewards of a pious man. If he does one act of virtues. He increases it manifold and gives him ample rewards.

Thoughts that beget show are three and the modes of removing them are as follows. Sometimes the three thoughts occur together in mind and it seems that they are the same current of thought. Sometimes one thought comes after another. (a) The first thought that arises in mind is that the people should know your good works. (b) The second thought is to hope that those who come to know of it should think it good. (c) The third thought is to believe firmly that it is good when the people praise it and think it good. Firstly, when you can know that the people have come to know of your good works, remove your greed that the people should know your good deeds. Tell your mind: What necessity have you got that the people should know it? God knows best your condition. Man has got no hand in your affairs. If the second thought arises in your mind, remove it by thinking that God will hate it on the Resurrection Day you will be deprivded of it when I will require it. When the third current of thought arises on your mind, think in this way. In the next world, the man of show will suffer humiliations. Only sincere efforts in divine service will be taken into account. If for the fault of show, divine services are spoiled, there will be great remorse on the Resurrection Day. This fear will dispel the thought of show of the third kind Hazrat Jaber said: We took oath of allegiance to the Prophet under the tree that we shall not flee from fight but in the battle of Hunain we forgot it. Then the Prophet said: O those who promised under the tree. Immediately we returned to the battle field and our minds were filled up with fear. Once some companions of the Prophet complained to him by saying:

Sometimes such thoughts come to our minds that we feel that we should rather fall to the ground, that wind should lift us up and the wind should blow us off to inaccessible places than to disclose it. The Prophet said: Do you feel it now? They said: Yes. Then he said: This is open faith. They hated it by thinking that it is evil thought. But the Prophet thought it to be open faith as they had hated it. The Prophet said: All praise is due to God who turned the contrivance of the devil to evil designs.

FREEDOM FROM BASELESS THOUGHTS OF SHOW: If baseless thoughts of show arise in mind, man falls into four conditions. (a) **First condition.** It is that such a man drives away the devil, thinks him as a liar and engages himself in arguments with him. This is not good as instead of engaging himself in the service of Lord, he is busy with thoughts of the devil. This is just like engagement with a robber on the way instead of going towards the destination. (b) **Second condition.** It is that such a man in such circumstances does not engage in argument with the devil but goes on his way towards his destination. (c) **Third condition.** It is that a man in such circumstances does not tell the devil a liar but rather hates show and walks on his way. (d) **Fourth condition.** It is that a man gets enraged at the devil when he finds that the cause of show has arisen in mind, increases his sincere wish, engages in meditation of God and divine services. The devil leaves him being disappointed and does not come to him again.

Once the sage Fazil was informed that a person back-bited him. He said: By God, I am displeased with one who ordered him to do so. He was questioned: Who ordered him to do so? He said: The devil. Then he said: O God, forgive him who back-bited me. I will make the devil disappointed by doing more good works. When the devil knows it, he will keep himself quite aloof from such a man. The sage Ibrahim Taymi said: Don't respond to the devil if he calls you from any door of sin but rather engage in good works. When he finds you in that condition, he will leave you. He also said: When the devil finds you rolling in doubt, he feels tempted towards you. When he finds you doing good works for long, he becomes disappointed and goes away from you.

The sage Hares Mohasabi explained the condition of these four persons by an illustration. He said that the examples of these four persons are like four students. These students intended to go to the

assembly of the learned in a distant land to acquire knowledge in Hadis and guidance. One dishonest misguided man, being envious, came to a student and prohibited him to go there and ordered him to join the misguided. He refused to join him and engaged with him in arguments. When he called the second student towards misguidance, he did not engage himself in arguing with him, but rather waded on his way. The misguided man was a little pleased with him as he spent some time in misuse by stopping him. Then he went to the third student who did not at all listen to him and waded on his journey as usual. The misguided man was totally disappointed at this. Then he went to the fourth student who grew in rage at him and waded quickly on his way. The misguided man may return to them on their way back but he will not come near the fourth student.

God says: O children of Adam, let not the devil throw you in a disaster as he ousted your predecessor Adam from Paradise. God says: The devil sees you with his companions from such a place which you do not see.' The Quran warns the people from the devil from the beginning to the end. So how can we be safe from him? It is only by obeying what God ordered us to do and refraining from what He prohibited us. God says: Let them take care and their weapons. He says: Prepare strength to your utmost against them - 8:60Q. When you should take care of the unbelievers, you should also take care of the devil with greater care. The Prophet said: Surely the devil roams about the four corners of my heart. The Prophet relied firmly on God, yet he took precaution against the unbeliever by taking recourse to arms and ammunition and even dug trenches. This does not injure Tawakkal or God reliance.

The simile of mind is like that of a well. If a well be cleared off the accumulated filth in the bottom, pure water emerges therefrom. Similarly if a mind is cleared of evil thoughts, pure ideas will immerge therefrom. When a man is busy with the devil, he accumulates filth in the bottom of his mind but does not remain busy in clearing it.

WHEN DISCLOSING OF GOOD DEEDS ALLOWED: If divine service is kept secret, benefits of sincere intention and freedom from show can be obtained. But if is done openly, benefits of following can be gained and encouragement for doing good deeds is given to the people. Hazrat Hasan Basari said: The

Muslims know that secret divine service is safe but there are benefits of open divine services. For this reason, God praised both secret and open divine services. God says: 'If you give charity openly, it is good for you and if you do it secretly and give it to the poor, it is also good for you.' Open divine service is of two kinds - to do divine service openly, as to give charity among the people. It gives encouragement of charity to the people. It was reported that an Ansar gave charity of a purse full of money. Seeing this the people began to give in charity. Then the Prophet said: He who introduces a good custom and acts up to it, gets the virtues of that action and the virtues of those who follow him. This is also true in case of of prayer, fasting, pilgrimage, jehad and other divine services.

(2) If charity is disclosed and if it gives pain to the receiver of charity, it is better to keep it secret as to give pain to one's mind is unlawful. If it does not give pain, there is difference of opinion among the jurists. One party of the learned men say that in this circumstance, secret charity is better then open charity. Another party say that open charity to encourage others is better than secret charity. It appears that God ordered the prophets to do open divine services. God gave them this status for the rank of their Prophethood. The Prophet said: Secret divine services bring rewards seventy times more than those of open divine services. Open divine service which is followed by others is seventy times better than secret service. This is shorn of any show and done with sincere intention. So he who does open divine services should observe two things. One thing is that he should disclose it in such place where he know that others will follow it. There are some persons whom his family members follow but not his neighbours. There are some persons whom his neighbours follow but not the mahalla people. A kind man is he who is followed by all the people. An illiterate man cannot expect to have this benefit and so he should hold secret divine service.

The second matter is that there should not be any thing of show in divine services. Generally the people say on completion of their works: I have done such divine services. But the strictly pious men express their actions not with any thing of show but for public benefit. Hazrat Sa'ad-b-Mu'az said: Since I became a Muslim and observed prayers, I did not think without prayer. When I buried a man, I did not think of anything except what will

be asked to him. When I heard of a Hadis from the Prophet, I believed it firmly as true. Hazrat Omar said: I don't fear for any work whether it is difficult or easy if I can understand that it is good for me, Hazrat Osman said: Since I took allegiance to the Prophet, I did not sign, tell falsehood and touch my private parts by the right hand. The sage Saddad-b-Aus said: Since I accepted Islam, I did not utter a word without thinking. Abu Sufiyan said at the time of his death to his family members: Don't weep for me, as I have not committed any sin since I accepted Islam. Caliph Omar-b-Abdul Aziz said: I did not even think for any work God placed upon my shoulder that another work would have been better for me. I feel pleasure that God placed me in a proper place. These words cannot be uttered unless one is in a good condition. These are words of advice giving encouragement to do good works as these words are fit to the followed and came out of pure mouths of the leaders. It is allowed to disclose divine service on the part of those who are strong in faith, but it is not for those who are weak in faith.

RULES FOR CONCEALING SIN: Know, O dear readers, that the open and secret divine services, in order to be equal, must have as their the root pure and sincere intention, as Hazrat Omar said to a certain man: Be careful of open divine service. He then asked: O Commander of the faithful, what is open divine service? He said: That action for which you don't feel ashamed if it is disclosed to you. The sage Abu Muslim Khaolani said: I don't do such a work which is considered by the people as bad if it is disclosed to them. This is a high rank and everyone cannot attain it as nobody is safe from the sins of his mind and bodily organs. He commits sin and conceals it and does not like that people should know of it.

SEVEN REASON FOR CONCEALING SINS BY A MAN OF SINCERE INTENTION WITHOUT SHOW

(1) **First reason.** If God conceals the sin of a truthful man with pure motive and he does actions without show, he becomes pleased and when He discloses it, he becomes displeased and fears that He will disclose it on the Resurrection Day. The Prophet said: If anybody commits any sin and God conceals it in this world, He will conceal it in the next world. This thought comes from the strength of faith.

(2) **Second reason.** He knows that God hates the disclosing of sin and loves concealing it. The Prophet said: If anybody commits any sin out of these sins, let him conceal it as God conceals it. If he disobeys God by committing any sin, let him not keep his mind empty of what God loves.

(3) **Third reason.** It is to conceal sins in order to save himself from the rebuke of the people. The above sinner becomes sorry if he hears rebuke and it takes his mind and intellect away from divine service, as nature feels sorrow on account of rebuke as it curbs intellect and prohibits divine service. For this disease, praise also is to be hated, as it diverts the mind from the remembrance of God. This is also a sign of the strength of faith.

(4) **Fourth reason.** He conceals sin for being saved from the harms of men. Nature feels sorrow for it as rebuke brings trouble in mind as body gets pain if it is beaten. To fear to get pain in mind owing to rebuke is not unlawful and for that one should not commit sin.

(5) **Fifth reason.** It is to hate rebuke. The rebuker commits sin by rebuke. To hate it belongs to faith. As you feel pain in your mind if anybody rebukes you, so also you should feel pain if you rebuke another. This is the sign of hate.

(6) **Sixth reason.** It is to conceal a sin so that it may not be committed again.

(7) **Seventh reason.** It is to conceal a sin out of shame. To feel shame is also a matter of sorrow and is good. The Prophet said: Shame is a part of faith. He said: Shame does not bring but good. he said: God loves the shameful and patient.' He who commit sin and does not feel shame to disclose it, brings his own ruin. Shame is a conduct which begets good conduct.

(8) **Eight reason.** It is the fear that if a sin disclosed, others may get encouragement for doing similar sin and may follow him. For this reason, it is good to disclose divine service and to conceal sin. This is the conduct of the leaders whom the people follow.

ABANDONMENT OF DIVINE SERVICES FOR FEAR OF SHOW: There are many men who abandon divine services for fear of show. This is a mistake and the work of the devil. Good deeds are of two kinds. One kind of good deeds is naturally good

having no connection with the people, such as prayer, fasting, pilgrimage and jihad as there are efforts and troubles in these divine services. When the people praise for that, it gives pleasure. Another kind of good deeds are not only connected with the body, but have got also connection with the people, such as administration, judicial works, power, leadership in Zikr and teaching, expense for people and other good deeds.

(1) **First kind of good deeds.** These are the compulsory duties connected with body and not with the people. These works have got no pleasure of their own, such as prayer, fasting, pilgrimage etc. There are three kinds of show in these divine services. (a) Show of the first kind appears before divine service. It appears at the beginning for show of the people without any motive of religion. This kind of good deed should be given up, as it is really a sinful deed, as respect is sought through the medium of the divine service. It is necessary to remove this motive of show from mind. (b) The second kind of show is that it appears in the middle of divine service though it is begun with sincere intention. Such a show should be avoided with efforts. (c) The third kind of show is also to be avoided by turning undivided attention to divine service and not to the people.

(2) **Second kind of good deeds** is connected with the people and there appear therein many dangers and difficulties. The greatest of them are the following - (1) administration of the country, (2) administration of justice, (3) the works of admonitions and teaching and (4) expense of riches. (1) With regard to the administration of the country if it is done with pure intention and for administration of justice, it is converted into the greatest divine service. The Prophet said: One day of a just ruler is more than divine services for sixty years. The Prophet said: Three persons will enter first into Paradise. One of them is a just ruler. He said: The invocation of three persons is not rejected, a just ruler is one of them. He said: The man who will be in my companionship most on the Resurrection Day is a just rule. So to rule as the vicegerent of God is the greatest divine service.

In administrative works, passions rise up and taste of exercise of power grows strong. That is the greatest taste in this world. When power becomes dear, the ruler tries to live in comforts and enjoyments and conducts himself according to his

sweet will. At this time, he falls in the mouth of destruction. One day of an oppressive ruler is greater than his sins for sixty years.

Hazrat Omar said: When there are so many dangers in rule who can take the charge of administration? When should it not be when the Prophet said: He who rules over ten persons will come on the Resurrection Day in such a way that his hands will remain tied up with his neck. Only his justice will tie it or his oppression will ruin him. Maqal-b-Yasar said that when Hazrat Omar wanted him to be appointed as governor, he said: O Commander of the Faithful, you should consult with me in this affair. Hazrat Omar said: If you entrust me in this affair, sit near me and keep concealed your consultation with me. Hazrat Hasan Basari said that when the Prophet wanted a man for appointment as governor, he said: Is it better for me? He said: Sit down. The Prophet said: to Abdur Rahman-b-Samorah: O Abdur Rahman, don't be a candidate for running administration, because if it is given to you without seeking, you are helped therein and if it is given to you after seeking, it is entrusted to you.

Hazrat Abu Bakr said to Rafe-b-Omar: Don't accept a government post even if it is to rule over two persons. After that when Abu Bakr was invested with rule, Rafe' said to hazrat Abu Bakr: Did you not say to me: Don't accept a government post even if it is to rule over two persons?" But you have become Caliph over the followers of the Prophet of God. Hazrat Abu Bakr said: Yes, I have told you that. I am still now saying it to you. Curse is upon that leader who cannot do justice. Very few persons with deep insight can understand the great good and great harm in administrative matters. Those persons who are firm in religion and strong should respond to take over administrative charges, but those who are weak in faith should not come near it and ruin themselves. The former persons have given up the world and stay behind the eyes of the people and engage themselves in the progress of their soul. They have become victorious over their passions and subdued the devils. They are the fit persons to hold reigns of power. It is unlawful for those who have got no such qualities to take charge of power. In doubtful places, charges of power should not be undertaken as nature is deceptive. It promises for just administration but feels it difficult in the end. Such persons promise to do good works but as soon as they get power, they forget their promises. The

Prophet said: We shall not appoint one who wants administrative charges.

ADMINISTRATION OF JUSTICE: Although placed below the khilafat and administrative works, it has got no less responsibility. Administration of justice if caried out justly and with fairness, has got unlimited rewards but in case of injustice, there is grievous punishment. The Prophet said: There are three classes of judges-two classes of judges will go to Hell and only one class of judges will go to Paradise: The Prophet said: He who prays for being appointed as a judge is sacrificed even without a knife. Where the administrator or a ruler is an oppressor, a judge under him should not deviate an inch from doing justice. in case of inability, he should resign his post. Strong judges are necessary in oppressive reign. If injustice is done by any judge, his place is in Hell.

(3) Teachings and sermons. In teaching, giving sermons and admonitions and giving decisions on legal matters and other works in which there is honour, power, name and fame, there are dangers and difficulties like administrative matters. He who delivers lectures and sermons, wishes to hear his praise from the people. He arouses their weepings by his lectures. When this condition becomes strong in his mind, he wants to adorn his speeches with ornamental words and phrases, so that it may become sweet to the audiences although there may not be any truth at all what he says. When he finds these dangers, he should give up giving lectures.

The Prophet prohibited to search after administrative powers. He said: You will greed for administrative powers which will be the cause of repentance and sorrows on the Resurrection Day. Only he who fulfills it with truth will be saved. He said: he who suckles is good and she who refrains from giving suck is bad. From this it is understood that if there be no reign and rule, worldly affects and religion will be in camouflage. The people will be then at loggerheads, peace will be distant, towns and villages will be destroyed and there will be shortage of provisions. So why will be prohibit rule and reign? Hazrat Omar saw once that Obai-b-Ka'ab was followed by a host of men and so he assaulted him though he knew him as one of the leaders of Muslims. Hazrat Obai used to read out to him the Quran, still he prohibited the people to walk behind Obai and said: He who is

followed falls into trial and he who follows falls into disgrace. once a man wanted permission of Hazrat Omar to deliver sermons after Fajr prayer but Hazrat Omar did not give him permission. The man said: Do you prohibited me from delivering sermons? He said: Such an air has entered your brain that I fear it will carry you up in the sky. He saw in him a desire for lectures. Yet there should be some persons who will deliver lectures and will do good works for Islam though they may not follow strictly religious principles. The Prophet said: God will help this religion (Islam) by such men who will have no share of Islam in them' (they will not observe religious doctrines). Yet the people should take care of irreligious learned men.

Jesus Christ said: O dishonest learned men, you advise the people to pray, fast and give charity, but you do not do that. You do not do what you ask the people to do. You advise the people but you do not act up to your advice. This is indeed bad. You utter 'Tauba, Tauba' by mouth, but you act according to your desires. What benefit will you get from it? You keep your body neat and clean, but you keep your mind impure. I tell you with truth: Don't be like a sieve from which fine things come out but only husk remains therein. Similarly orders come out of your mouth, but hatred and jealousy remain in your minds. O worshippers of the world, how can you earn the next world when you can not give up earthly desires and cut off your greed?

I tell you with truth that your souls are weeping seeing your actions. You have placed the world under your tongue and your works under your feet. I tell you with truth that you are destroying your next world in going to do benefit to your world and the good of this world is better to you than the good of the next. Where are such heinous persons than you? Had you known your troubles, how good it would have been. How long will you guide those who wander in darkness and stand by those who are misguided. It seems that you are calling the worldly addicted men with such object that they may give up their wealth to you. Don't you think that if a lamp is placed on roof, it will not do any good to a house full of darkness. Similar is the lamp of learning which is burning in your mouth but your mind is full of darkness. So what benefit will you derive from such an education? O people addicted to the world, you are not like religious men, like full independent men. If the world cuts you off from your wealth,

you will fall in your faces and nostrils. Then your sins will catch you by your fore locks and your learnings will be thrown on your backs and then you will be brought naked before the Almighty. You shall have to wait before Him for your sins and you will be punished for your sins. What wonder is there in it?

Question. If the dangers of bad and irreligious learned men are open, yet great benefit is derived from their sermons. The Prophet said: If God gives guidance to a single man through you, it is better than all the wealth and what is therein of the world. The Prophet said: He who calls towards guidance and it is followed, will get its virtues and the virtues of those people who follow it. What is the reply with regard to the admonitions of the bad learned men?

Answer. There are merits and demerits of education as there are harms and benefits in administration and public affairs. Owing to the harms of education, we shall not say to anybody: Give up education. There is harm only in show of education and learning without action.

There are certain stages of show. The first stage is show is administrative matters. For this danger, the ancient sages gave up these charges. The second stage is in prayer, fast, pilgrimage and jehad. The ancient sages did not love to give up divine services owing to dangers therein. The third stage is the middle between the above two stages. That is to be candidates for delivering lectures, sermons, giving legal decisions and teaching traditions and other matters. The dangers that are in these affairs are less than those in administrative matters but greater than the internal dangers in prayers. For fears of show, those who are weak in faith should not give up prayer. Rather they should give up the sudden thoughts of show in prayer.

The fourth stage is to earn wealth and distribute it to those who are in want, and there is hidden wish to get praise for charities and expenses. Hazrat Hasan was asked about two persons - one searches for his necessaries and another searches for what is in addition to what is necessary for him and gives in charity the additional income. He said that the first person is better as he knows that there is very little safety in the world and he knows that if the world is given up, nearness of God is attained. The sage Abu Darda said: If I earn daily fifty gold coins

and give them in charity standing in the staircase of the mosque of Damascus, I will not consider it good. I don't make sale and purchase unlawful but I wish to be included within those persons whom merchandise and trade cannot divert from the remembrance of God. Jesus Christ said: O worshippers of the world, your renunciation of the world is a more meritorious work in search of virtues. He said: In doing good by wealth, a little drifting from the remembrance of God is bad. The remembrance of God is greatest and best.

There are some signs to show whether a man delivers sermons with divine motive. The first sign is this that he does not hate one who gives better lecture than him and gets praise of men. Sayeed- b-Merwan said: I was once seated near Hazrat Hasan Basari who was then given sermons. Suddenly the tyrant governor Hajjaj came to us through a door of the mosque escorted by his guard and mounted on a horse. He came near the assembly of Hasan Basari and got down from the horse and came to him and sat. Hazrat Hasan continued his sermon as before. When he finished his sermon, Hajjaj placed his hand on the shoulder of Hasan Basari and said: You have spoken well, you will follow those instructions and form your character and conduct, as I heard from the Prophet that an assembly of Zikr is a garden of Paradise. Had we not been engaged in the affairs of men, you would not have sat in such a place more than myself. Then Hajjaj began to deliver such good lectures which charmed the audience.

When he went to Syria, a man came to Hasan and said: O Muslims, I am in charge of horses, asses and tents. I have got 300 dirhams which the people gave me. I have got seven daughters. He began to complain about his wants. When he finished, Hazrat Hasan said: What has become of administrators? May God ruin them. They made the servants of God slaves, took up the treasures of God as their own and fight for money. When they go to make jehad against God's enemies, they live in comfortable beds and ride on fast horses. When they send other Muslims to jehad, they keep them hungry and thirsty. A man who heard this went to Hajjaj and informed him of this rebuking of Hasan Basari. After sometime a man came from Hajjaj to Hasan and told him to see Hajjaj. Hasan went accordingly and came back smiling. He said: Nobody say to a flame of fire what has been said

to him on trust. When I went to Hajjaj, he said: Don't tell such things in future. Do you investigate people against me? I don't care for it. I don't care for your sermons. You should control your tongue. Hazrat Hasan said: Thus God removed me from him. Then Hasan started for his house but many people followed him. He said to them: Have you got any necessity with me? If you have not, please go away from me.

Hazrat Jainal Abedin used to pray: O God, I seek refuge to Thee from the fact of my open divine services being good to the people and my secret divine services being bad to Thee when I separate myself from the people. I seek refuge to Thee from the fact that I should express my divine service in a good manner when I am with Thee and I should approach you with sin when I become separate from Thee. So the religious man treading the path of God should always search for the pleasure of God. It cannot be attained if he fears any other thing than God and depends upon him. He who fears another and depends on him hopes that his good works should be known to him. He should then know it to be bad on the strength of his wisdom as God's wrath may follow him.

The saint Saqiq Balakhi said: Once I presented a cloth to Hazrat Hasan Basari but he returned it to me. I said to him: O Abu Abdullah, I did not hear Hadis from you. Why do you return it? He said: I know it, but your brother has heard Hadis from me. I feared lest my mind inclines to him more than to others. Once a man came with two purses to Sufiyan. His father was a friend of sufiyan who used to come to him often. He said to him: O Abu Abdullah, this is the money from my father to you. Sufiyan said: May God shower mere on your father. When he went away, he called his son and said to him: Return this money to him. When he came to him, he said: My desire is that you should take back your money. The reason is that the saint remembered afterwards that the friendship with his father was for the pleasure of God. So he declined to receive the money. Sufiyan's son complained to his father for not accepting the money to which Sufiyan said: You will enjoy this money with pleasure but I will be questioned for that on th Resurrection Day. So everybody should seek the pleasure of God and show the right path to the people.

The saint Ibrahim-b-Adham said: I learnt Ma'arfat from a Christian named Sam'an. I asked him: How long are you in this

house? He said: For seventy years. I asked him: What is your food? He said: What is your necessity? I said: I wish to learn. He said: One Hamsa every night. I asked: Do you think one Hamsa is sufficient? He said: What is your intention? The people who are in your presence come to me one day every year. They roam round this prayer place and show respect to me. Whenever I become tired of divine service, I remember their respect at that time. I do divine service for one year for getting respect of one day only. O unitarian, what efforts then should I make for getting respect for ever? Then I asked for more advice. He said: Get down from the praying place. When I got down, he handed to me a leather pot with twenty hamsas in it and said to me: Enter the church and show to the people what I have given you. When I entered the church, the Christians assembled near me and said: O unitarian, what has been given to you by this hermit? I said: He has given me some portion of his food. They said: What will you do with that? We are entitled to get it. They asked him to accept money in its exchange. They gave me twenty dinars. Then I went to the hermit who enquired about my purse. I said to him that I had sold it for 20 dinars. He said: You have committed a mistake. They would have given you even twenty thousand dinars. This honour is for that man who does not worship this thing. Now look, O unitarian, how is the respect of that man who worships God? O unitarian, advance to your Lord and give up wondering.

It has been reported that the rich used to feel dishonour in the assembly of Sufiyan Saori. He used to give their seats in the back row and the poor in the front row, even the rich would like to be poor in his assembly. The poor is more respectable to God than the rich. But the case is otherwise with us. We show more respect to the rich and as such there is show in it because of the greed for wealth. Keep your passion within your control. Don't be satisfied with your passion which will lead you to Hell and which will perish with you. Live in th world in such a way in which a king passes the remaining days of his life being attacked with a serious disease. He takes bitter medicine for cure and gives up all delicious foods. This leads him gradually to health. If he does not observe this rule, his disease will increase. Similarly the traveller in the path of religion gives up all the things injurious for the next world in order to get everlasting peace and happiness of the next world. In other words, he gives up worldly enjoyments and remains satisfied with little provision and small means. He

prepares himself for the happiness of paradise. He knows that God helps one who helps himself with divine services. God makes his actions easy, removes idleness from him, makes patience easy for him and makes divine services dear to him. Taste of Monajat or invocation is his provision. That is more than all tastes and stronger in removing passions. God says: I advance one cubit towards the man who advances half a cubit to Me. God says: The desire of religious men to meet Him is still greater. So everyone should proceed to get His mercy, blessing, and nearness.

CHAPTER IX

PRIDE AND SELF-PRAISE

The Prophet said: Pride is My shirt and greatness is My garment. I destroy one who takes something out of them. He also said: There are three destructive things - miserliness which is obeyed, passion which is followed and self-praise. So pride and satisfaction owing to self-praise are bad and destructive diseases of mind and such a mind is greatly diseased and object of hatred to God.

SECTION 1

CONDEMNATION OF PRIDE

QURAN - God says: Soon I shall turn away from My signs those who take pride unjustly in this world - 7 : 16 Q. God says: Thus God seals the hearts of each proud and oppressive person - 50 : 35 Q. God says: they prayed to be victorious and every proud and boastful man was destroyed - 14 : 15 Q. God says: God does not love those who are proud. God says: Those who turn away from My service out of pride will soon enter Hell being disgraced. There are many verses of pride in the Quran.

HADIS: The Holy Prophet said: He who has got in his mind pride to the weight of a mustard seed will not enter Paradise and he who has got in his mind faith to the weight of a mustard seed will not enter Hell. The Prophet said: God will throw Hell over the face of one in whose mind there is the slightest pride. Once Hazrat Solaiman addressed the birds, beasts, animals, and men: Go out in procession. Two lac men and two lac beasts joined the procession. The wind was taking them upwards. He rose to such a height that he heard the sound of Tasbih of angels in the sky. Then he got down to the bottom of the sea. Then he heard advice from heaven: If the least sign of pride was found within the mind of your friend Solaiman, he would have been destroyed in the bottom of sea before he rose upto sky.

The Prophet said: A long neck will have two ears to hear, two eyes to see and a tongue to speak. It will say: I have been entrusted with three persons - every proud and insolent man, every man who worships others along with God and every maker of pictures. The Prophet said: Paradise and Hell once

quarrelled with each other. Hell said: I have been entrusted with the proud and oppressors. Paradise said: The weak, the destitute and the helpless will enter in me. God said to Paradise: You are God's mercy. I will give you out of My mercy those whom I wish. He said to Hell: You are My punishment. I will punish those whom I wish by you. I will fill you up both. The Prophet said: He who is an oppressor and exceeds limit being forgetful of the Almighty is hated. He who is engaged in fruitless talks and lives being forgetful of grace and destruction is hated. He who is disobedient and lives being forgetful of the First and the Last is hated. Once the Prophet was informed that a certain man was very proud. He said: Has he got no death after this? When the death of Prophet Noah, came near, he called his two sons and said: I am giving you two injunctions and two prohibitions. I prohibit you to take pride and Shirk and I order you to recite "There is no deity but God" and Tasbih and Tahmid. If the heaven and earth are placed in one scale and La Ilaha Illallah is placed in another scale, the latter scale will be heavy. Jesus Christ said: He is good whom God taught the revealed Book and who does not die being an oppressor. The Prophet said: Every passion-loving man, every proud man, every boarder and every hypocrite are dwellers of Hell and every poor and weak man is a dweller of Paradise. The Prophet said: He who is best among you in conduct will be dearest and nearest to me in the next world. The most distant of me among you and the object of most hatred are those persons who are talkative, the trouble-givers and the mutafihequns. The companions asked: Who are mutafaihequns? He said: The Proud. The Prophet said: The Proud will be raised up on the Resurrection Day as dwarfs. The people will go on treading with feet these dwarfs. The figure of everything will be higher than their figures. They will then be driven to a Hell name Bulas. Their food will be the fire of Hell and their drink will be Khobal or bloods and pusses of the dwellers of Hell. The Prophet said: On the Resurrection Day, the proud and the oppresses will be presented in Hell as dwarfs. The people will be treading upon them as toys of God. The Prophet said: There is a palace in Hell where the proud will be admitted and then it will be shut up. The Prophet used to pray: O God, I seek refuge to you from the pride of the proud. He also said: He from whose body life has gone out and is saved from three matters - pride, debt and deceit, will enter Paradise.

Wise saying. Hazrat Abu Bakr said: No Muslim shall hold in contempt another Muslim as he who is small among the Muslims is great near God. The sage Wahab said: When God created Adam, He looked to him and said: You are unlawful for every proud man. Mohammad-b-Hussain said: Whenever something of pride enters into the mind of a man, small or great, his wisdom to that proportion is reduced. Solaiman wasonce asked: Is there any sinner whose virtues do not do him any benefit? He said: A proud man.

DEMERITS OF PRIDE AND SIGNS. The Prophet said: God will not look towards him who walks with garment out of pride. He also said: Once a man was feeling delight looking at his dress. God ordered him to be drowned underneath the earth upto the Resurrection Day. The Prophet said: When my followers will walk with pride and their servants will be the inhabitants of Persia and Byzantium, God will place some of them to rule over others. The Prophet said: He who thinks himself great and discloses pride in his behaviour will meet with God in His enraged condition. God says: Don't walk upon the earth with pride. You can neither pierce through the earth, nor reach the height of a mountain - 10 : 37 Quran.

MERITS OF MODESTY AND HUMILITY. The Prophet said: God increases the honour of a man by virtue of his pardon. God raises him up who takes to modesty for pleasure of God. The Prophet said: There is no such man with whom there are not two angels. They fix reign to his mouth. When he raises up his head, they lower it. When he is modest, they say: O God, raise up his head. The Prophet said: He who shows modesty being powerful, spends what he earns lawfully, shows kindness to the helpless and the destitute and keeps company with the wise and the learned is blessed. The Prophet said: God humiliates him who takes pride. God makes him solvent who takes middle course in spending. God makes him poor who is extravagant. God loves him who remembers him most.

Once the Prophet was taking meal with some of his companions. At that time, a beggar came and stood at his door. he was crippled being attacked with paralysis and the people began to hate him. The Prophet gave him permission to come in and kept him seated on his thigh and said: Take food. A man of the Quraish saw this and prohibited him being greatly hateful of

him. It was seen that he died afterwards of this disease. The Prophet said: My Lord gave me option of either of the two things - slavery with the office of prophethood or reign with the office of prophethood. I could not determine as to which of these two I should choose and therefore I raised my head towards my friend Gebriel who said: Be humble to your lord. I said: I choose slavery with prophethood. God sent revelation to Moses: I accept the prayer of one who humbles himself before My glory, who does not boast over My servants, keeps My fear attached to his heart, spends the day in My remembrance and deprives himself from passions and desires for My sake, The Prophet said: There is honour in God-fear, pedigree in humility and real wealth in faith. Jesus Christ said: those who are humble in this world are blessed. They will gain high rank on the resurrection Day in the highest heaven. Those who keep their minds pure in this world are blessed. They will gain the sight of God on the Resurrection day. The Prophet said: When God gives a servant guidance of Islam, fine figure, does not put him to any place of dishonour and gives him the quality of humility, he becomes dear to God. He said; Modesty does not increase but progress. So be modest, God will bestow mercy on you. Once the Prophet was taking his meal. At that time a black man being attacked with small pox came and was trembling before him. The neighbouring men were going away from him. The prophet kept him seated by his side: The Prophet said: God gives four qualities to a man whom He loves - (1) silence in divine service. (2) reliance on God, (3) modesty and (4) renunciation of the world.

The Prophet said: God raises him to seventh heaven who takes recourse to modesty. He said: He who carries himself the necessary things of his family, destroys his pride. The Prophet once said to his companions: Why do I not get from you the pleasure of divine service? They asked: What is the pleasure of divine service? He said: Modesty. He said: When you find the humble among my followers, be humble to them. When you find the proud, treat them with pride, because they will then feel humiliated and humble.

Wise sayings. Hazrat Omar said: When a man takes recourse to modesty for God, He raises his wisdom. When he takes to pride and enmity. He drowns him underneath the earth. It is then ordered: Be off, God has removed you. He is great to himself, but

small to the people, even he is worse to them than a pig. Eusof-b-Asbat said: God-fear is sufficient for more divine services. A little modesty is sufficient for great labour. Ibnul Mobarak said: To treat with modesty with a person who is inferior to you in wealth is the root of modesty. The latter will then understand that superiority is insignificant to you. Treat with superiority with one who is superior to you in worldly riches, he will then understand that worldly superiority is insignificant to you. God revealed to Jesus Christ: When I give you wealth, I will give you in full if you accept it humbly. Ka'ab said: If God gives a man worldly wealth and if he expresses gratefulness for it to please God and becomes humble. He will give him its benefit in the world and will increase his rank in the Hereafter. Hazrat Abdul Malek was asked; Who is good? He said: that person who is modest inspite of his power, who gives up his low desires and who pardons inspite of his strength. The sage Ibnus Samak went to Caliph Harunur Rashid and said: O Commander of the Faithful, the modesty which you show inspite of your unsullied power is more honourable than the honour of your lordship, He said: What a good word you have uttered? Ibnus Samak said: O Commander of the Faithful: If one who has been given by God the beauty of physique, the quality of modesty and wealth and prosperity acquires the quality of God fear, removes the wants of others by his wealth and earns the attributes of modesty, his name is enrolled along with the friends of God in the special record of God. Then the Caliph kept these instructions written with his own hand. It was the habit of Hazrat Solaiman that at dawn he received the rich and the honourable persons and then he took seats with the poor and said to them: He who is poor sits with the poor.

A certain sage said: The more one is humble to himself, the more he is raised up to God. The more one is great to himself, the more he is mean to God. Jayad Noman said: A worldly renunciated man without humility is like a tree without fruits. The sage Fazil said: He who loves power will never be successful. The sage Shibli said: My humility has made the humility of the Jews void. A certain sage said: He who considers himself an asset has got nothing of humility in him. The saint Abu Yezid said: So long as there is this thought in one;s mind that others are worse than him, he can be called a proud man. He was asked: When will he be modest? He said: When he will not find for himself any

rank or honour. Hazrat Urwah said: Modesty is a means of earning pedigree. For every gift, there is a person of envy except for modesty. A certain sage said: It is good for every man to take to modesty but it is better for a rich man. To take pride is bad for everyone but it is worse for a poor man. A certain sage said: He who thinks himself modest for pleasure of God, there is honour for him. There is progress for one who is modest for pleasure of God. There is safety for one who fears the Almighty God. There is gain for him who sells himself for God. The sage Abu Ali Jayad said: Nature is filled up with pride, greed and envy. God deprives one of modesty, admonition and contentment whom He wishes to destroy. God gives those qualities to one for whom He wishes good. The sage Junaid said that the Prophet said: The worst men will be leaders in latter days. Hazrat Abu Bakr Siddiq said: We have found honour in God fear, contentment in firm faith and pedigree in modesty. We pray for God's mercy.

WHAT IS PRIDE ?

Pride is of two kinds, open and secret. Secret pride is the name of feeling of a superiority. When it is expressed in actions, it is called open pride. Feeling of superiority in mind is called self conceit (kibr). When it is expressed in actions, it is called pride (Takabbar). So self-conceit is the root of pride. Self-conceit is self-contentment in thinking that one is superior to others. There are three elements in it - (1) one who is proud, (2) one on whom it is shown, (3) and the object for which it is felt. Self-praise (Uzab) has got only one element, namely the persons who takes pride, while self-conceit has got these three elements. Appreciation of one's own quality is not by itself self-conceit but with its appreciation if he believes it firmly, feels joy for it and thinks himself superior to others, it is to be understood that there are elements of self-conceit in him. For this reason, the Prophet said: I seek refuge to Thee from the breath of the proud. Hazrat Omar said to that person who sought his permission to deliver lecture: I fear for you blow of pride. This feeling of superiority is called self-conceit. Hazrat Ibn Abbas explained it by saying that it is a feeling of superiority over others. If it is expressed in words or behaviour, it is called takabbar or pride which is the outward expression of self- conceit.

HARMS OF PRIDE: The Prophet said: He who has a atom of pride in him will not enter Paradise. A proud man cannot love for

others what he loves for himself as there is pride in him. He cannot give up hatred as there is pride in him. He cannot stand on truth as there is pride in him. He cannot control anger as he has got pride in him. He cannot accept admonitions as there is pride in him. He is not safe from the accusations of the people as there is pride in him. The worst thing in self-conceit is to receive no benefit from learning, not to recognize truth and not to follow it. God says: Enter the door of Hell and live therein. How bad is the place of the proud - 37 : 72 Q.

God say: He who will receive the greatest punishment among the dwellers of Hell is one who is the most rebellious of them to God. God says: Then I will take out from each people such men as are more enemies of the Merciful God says: The hearts of those who do not believe in the Hereafter deny truth and they are proud. God says: Those who turn away out of pride from My service will enter Hell disgraced. God say: I will keep away those persons from Me who roam in the earth proudly - 7 : 146 Q. It has been explained that the understanding of the Quran will be taken out of their hearts. It has also been said that God will throw screen upon their hearts. The sage Jarir said in the explanation of the above verse that God will keep them away from thoughts of the unseen worldly and from acceptance of sermons. For this reason Jesus Christ said: Crop grows in soft earth. It does not grow in hard ground. Similarly wisdom arises in modest or soft mind. It does not arise in hard heart. Don't you see that the head of one who lifts it up to the roof is crushed and the head of one who keeps low is saved. These are illustrations of the proud. The Prophet said: He who is heedless of truth and a back-biter is proud.

OBJECTS ON WHOM PRIDE IS SHOWN

Such objects are of several classes - the Creator, then His Prophets, then the people in general. Man has been created an oppressor and ignorant, because sometimes he takes pride over His creatures and sometimes even over the Creator. So there are three classes of objects over whom pride is shown.

(1) **First class** - It is pride on God which is worst. Its cause is utter ignorance and infidelity, as the infidelity of Namrud and Pharaoh. It occurred in the mind of Namrud that he would fight with God. pharaoh and others claimed also godhood. Pharaoh

said: I am the highest lord. For this reason God says: Those who turn away from My worship will soon enter Hell humiliated. God says: Jesus Christ and the near angels do not deny to become servants of God. God says: When they are asked to make obeisance to the Merciful, they say: Who is the Merciful?

(2) **Second class-Pride upon the apostles.** The reason is that one thinks himself greater than apostles and therefore does not follow them. Out of ignorance he thinks that his words are true. A certain man said to the Prophet of God: Shall we have faith in peoples like us? They used to say: You are a man like us. Had there come down to them an angel! God says about Pharaoh: He and his soldiers wandered proudly in the earth. He expressed haughtiness over God and over all His apostles. Moses told Pharaoh said: I will consult Haman in this matter. He consulted with Haman who aid: You are our Lord. People worship you. If you bring faith in God, you will be a slave and worship another. Then Pharaoh denied to worship God and to follow Moses.

God gave news of the Quraish who said: Had this Quran been revealed to two great men of the two cities. Qatadha said that the great men were Olid-b-Mugirha and Abu Masud Saqafih? They said: How has God sent an orphan over us? Then God revealed: Do they divide mercy of your Lord. The Quraish said to the Prophet: How can we sit near you when these mean people are sitting round you? They meant by this word the poor Muslims. Then God revealed this verse: Don't drive those who call their Lord morning and evening. God says: Bear patience with those who worship their Lord morning and evening for His pleasure and don't turn your eyes from them to the worldly grandeurs. God says of their punishment in the following verse: They say: Why do we not find out those whom we considered mean? By this word, Hazrat Bilal, Ammer, Sohaib, Meqdad and other companions of the Prophet were meant.

(3) **Third class** - Pride on the general people. To think oneself greater in comparison with other people and to look upon them with contempt mean a sense of pride over them. Thus he keeps himself away from following the people. It is bad for two reasons. The first reason is that pride and superiority are due only to the Highest Lord. Man, being naturally helpless, is not able to do anything. How can he claim pride under the circumstances? Whenever a man wants to take pride, he wants to

set up partnership with the attribute of God which he cannot do. If any slave wears the crown of a king and sits on the throne, he becomes an object of wrath and hatred of the king. How is he punished for this treason? For this reason, God said: Pride is my garment and glory is my shirt. Whoever quarrels with me about these two matters, I destroy him. In another: He who claims to be vested with an attribute which is solely Mine, is ruined. He who takes pride over the servants of God, commits sin to God. If an officer of the king is humiliated by anybody, he is said to oppose the order of the king. He who wears the crown of the king and sits in his throne, becomes an object of utmost hatred and extreme anger of the king for which he gets the highest punishment for treason.

The second cause is that pride calls one to disobey the injunctions of God, as a proud man declines to hear sermons from anybody, God says: the unbelievers say: "Don't hear the verses of the Quran, but make noise when they are read out, then you will become victorious over the Muslims". It is the habit of the unbelievers and the hypocrites not to accept truth as God says: When they are said: "Fear God", their pride leads them to transgression - 2 : 206Q. Hazrat Omar said that when he had recited this verse - "We are for God and to Him we shall return", a man stood up and began to deliver sermon but he was soon killed. Another man then got up and said: Do you kill those who tell the people to establish justice? He who opposed the proud man was killed by him. The Prophet once said to a man: Take meal with your right hand. He said: I can't do it. The Prophet said: Can't you do it? His pride prevented him to take meal with his right hand. It was reported that after this his right hand becãme paralysed.

The devil is the best instance of this pride. He was driven out of paradise by God as he took pride and did not prostrate before Adam in obedience to God's command. He said: You have created me of fire and Adam of clay - 7 : 12 Q. This finished the devil once for all. The Prophet said: He who rejects truth and back-bites people is a proud man. In another Hadis, he said: He who denies truth and holds the people in contempt is a proud man. The second harm of pride is to reject truth. He who thinks that he is better than another Muslim and holds him in contempt and looks upon him as small, rejects truth knowingly and takes

pride in his treatment with the people. He who does not like to be humble to God, to obey His commands, to follow His Prophet takes pride over God and His Apostle.

SUBJECTS IN WHICH PRIDE IS SHOWN

Pride is shown in religious and earthly matters. Religious matters are education, divine services and honesty. Earthly matters are pedigree, beauty, power, wealth and lordship. For these matters, there arises pride.

(1) **Education:** The first cause of pride is education as the learned take pride for their learning. The Prophet said: The danger of education is pride. a learned man easily takes pride owing to his learning. He thinks himself great on account of the excellence of learning and perfectness and holds in contempt other men. He considers others as beasts, illiterate and ignorant. He believes that he is the most respectable man among them. A man, however, can know himself and his Lord by real education and know the dangers at the time of death. Though there are great dangers in education, real education however, increases God-fear, modesty and other qualities. The saint Abu Darda said: The more a man is wise, the more is his responsibility. There are two causes for which learning begets pride. The first cause is that he does not learn real education with which God is recongised and which engages the mind in the next world duties. This grows God-fear and modesty. God says: The learned among the servants of God fear Him most. Except this, other learnings like medicine, mathematics, language, poetry, law etc. are technical education and not real education. Real education gives knowledge of godhood of God and slavehood of man.

The second cause is that vain arguments are made by education which pollutes the mind, changes the motives and breeds bad conduct. The sage Wahab cited an illustration of this learning. he said: Education is like rain which comes down pure from the sky. Trees, plants and leaves drink that water through their roots. That water then assumes different natures according to the different kinds of trees and leaves. Water increases bitterness in a plant which is bitter and sweetness in a plant which is sweet. Similar is the condition of education. People acquire education and change it according to their conduct and desires, for which pride in the minds of the proud and humility in

the mind of the humble are generated. The man whose object of learning is to boast increases his boast by education. The man whose object is to increase God-fear increases his God-fear by his education. He knows that there is no necessity of proof as it is established well for him. For this God said to His Prophet: Make your wing modest for one among the believers who follows you - 26 : 26 Q. God says: Had you been unkind and harsh, they would have gone away from your side - 3 : 149Q. God describes His friends thus - they are modest to the believers but harsh to the unbelievers.

The Prophet said: Such people will come soon who will read the Quran but it will not cross their throats. They will say: We have read the Quran. Who is better in Quran reading than us? Than he said to his companions: O my followers, these people will come out from amongst you. They are fuels of Hell. For this reason, Hazrat Omar said: Don't be included within the proud learned men. Your education will not be able to remove your ignorance in that circumstance. For this reason, he did not give permission to Tamimdari when he sought his permission to deliver lectures. Rather he said that it was equal to murder. Once Hazrat Hazaifa led prayer of the people. He said after prayer: Pray behind another Imam as a thought occurred in my mind that there is nobody among my people better than myself. When a reputed companion like Hazrat Huzaifah is not safe from this, what will be our condition? Those who had perfect education passed away in the first and second centuries of Heijra. The Prophet said: Soon there will come such a condition over the people in which a man doing one-tenth of divine services of yours will get salvation. But for this good news, people of this age would have been ruined.

SECOND CAUSE OF PRIDE IN RELIGIOUS SERVICES

The religious men are not free from pride. The form of pride of a man regarding worldly matters is that he thinks that the people should come to him and not to others, that they should stand up for him to show respect and that they should broadcast his piety among the general public. The form of pride of a man in religious matters is that he thinks that he has only got salvation and the people are ruined. The Prophet said: When you hear a man say "Men are ruined," know then that he is ruined among

them. He also said: It is sufficient for the sin of a man that he hods his brother Muslim as mean. It is reported that a man called "Khliy" was a great sinner among the children of Israil. He was one day passing by a religious man upon whose head a piece of cloud was giving shade. Khaliy thought while passing by him that God would show mercy on him if he would keep his companionship. When he went to him, the religious man thought: I am a religious man and this man is a great sinner. How can he sit with me? He said to him: Go away from me. God then revealed to the Prophet of that age: Tell both of them to do divine service afresh. I have forgiven the great sinner and spoiled the virtues of the religious man. In another narration, the piece of cloud drifted away from above the head of the religious man and went above the head of the sinner. Know from this that God examines the heart of a religious man. When a sinner becomes modest for God and most in God-fear, he becomes obedient to God with all his heart.

Once a man struck a hermit on his neck with his foot and then fell at once in prostration. The hermit said: Raise your head up, God will not forgive you. God sent revelation to the prophet of that age: Tell the hermit that he is a proud man and God will not forgive his sins.

Once a man was praised before the Prophet. When he came to the Prophet, they said: O Apostle of God, we praised this man. The Prophet said: I am getting the smell of the devil from the mouth of this man. He came, saluted the Prophet and stood by him. The Prophet asked him: I ask you in the name of God: Do you think that there is no better man than you in your tribe? He said: Ye, I think so. The Prophet saw the impurity of his mind by the light of prophethood and that reflected on his face.

(3) **The third cause of pride:** The third cause of pride is that of pedigree and ancestry. He who is honourable in pedigree and ancestry, holds another in contempt though the latter is superior to him in divine service and education. Abu Zarr said: There was an alteration between me and another man in presence of the Prophet. I said to him: O son of a Negro. At once, the Prophet said: O Abu Zarr, one Sa'a is equal to another Sa'a (two scales are equal). There is no superiority of the son of a pretty woman over that of a black woman. Abu Zarr said: I became ashamed and said to the man: Rise up and slap on my face. Now look how the

Prophet brought him to his senses. He thought himself superior as he was beautiful. Once two men began to boast of their ancestry. One man said to another: I am the descendant of so and so. Who are you? You have got no mother. The Prophet said: Two men quarrelled thus before Moses. One man said: I am the son of so and so. He showed his ancestors up to the ninth degree. God then revealed to Moses: O Moses, tell that proud man: your ancestors upto the ninth degree have gone to Hell. You are the tenth person among them. The Prophet said: Some men take boast of their ancestors, but they are reduced to ashes in Hell or worse than worms of cow-dung near God.

(4) **Fourth cause-pride of beauty:** Such a pride is found mostly in women. Hazrat Ayesha said: Once a woman came to the Prophet and I showed by my hand that she is such (short-statured). The Prophet then said: You have back-bited her.

(5) **Fifth reason-pride** of wealth and riches, of the kings and rulers, of merchandise among merchants, of lands among peasants, of dresses and conveyances among the luxurious persons. As a result, they hold the poor in contempt.

(6) **Sixth reason-pride of strength.** If there is strength in body, it generates pride. A strong man take pride before a weak man.

(7) **Seventh reason-pride of man and power.** If there are many disciples, helpers, students, or relatives, pride crops up in mind. Similarly the rulers and kings take pride for their number of soldiers, arms and ammunitions.

Causes of having pride: Know, O dear readers, that self-conceit is a secret disease. If it appears in conduct and actions, it is called Takabbar. There are three causes of expression of pride.

(1) One cause is connected with the proud man. (2) One cause is connected with the man on whom pride is shown. (3) One cause is connected with other things except the above two. The first one is Uzab or self praise and the second one is hatred towards the person on whom pride is shown and the third one is show or Riya. From this angle of view, there are four causes of pride - self- praise, hatred, envy and show. Self-praise generates

self-conceit and this self-conceit if expressed in words, actions and conduct, it is called pride.

SIGNS OF PRIDE

(1) **First sign of pride :** It is expressed by conducts, such as looking askance, keeping head downward, sitting cross legged, sitting leaning against, etc. It is also expressed in conversation,s conducts, signs and gestures, movements and actions. Hazrat Ali said : If anybody wishes to see one of the inmates of Hell, let him see a man sitting in front of whom the people remain standing. Hazrat Anas said : None was so dear to the people than the Prophet. When they saw him, they did not stand to show respect to him, as they knew that the Prophet did not like it.

(2) Another sign of pride is that a proud man does not walk alone. He likes that others should follow him. Hazrat Abu Darda said : If the people follow a man, he is removed from God. Abdur Rahman-b-Auf could not be distinguished from his servants, as there was no distinction between him and them outwardly. Once a party of men were following Hazrat Hasan basari. He prohibited them from following him. The Prophet sometimes said to his companions top walk in front of him.

(3) Another sign of pride is that a proud man does not like to meet with others. It is reported that when Sufiyan Saori came to Mecca, Ibrahim-b-Adham sent to him a man and said : Come to us to recite Hadis. When he came, Ibrahim was asked : O Abu Ishaq, why have you sent a man to call him? He said : I desired to examine his modesty.

(4) Another sign of a proud man is that if the poor people sit by them, he does not allow them to come very close to him. It is contrary to modesty. The sage Ibn Wahab said : Once I sat near Abdul Aziz-b-Ali Raoha. He joined his thigh with mine. As a result, I moved aside. He dragged my cloth and said : Why do you treat with me as you treat with the proud ? I don't know whoelse is worse among you than myself. Hazrat Anas said : Even an ordinary woman of Medina would catch hold of the hand of the Prophet and he would not take if off until she took him to whatever place she wished.

(5) Another sign of a proud man is that he saves himself from association with the diseased and the ill and keeps away from

them. Such a conduct is included within pride. Once a man came to the Prophet trembling as he was attacked with small pox. At that time, the companions were taking meal along with the Prophet. When he sat near one of the companions, he went away from him. The Prophet drew him near and made him sit.

(6) Another sign of a proud man is that such a man does not give in charity with his own hand. Once a guest came to Caliph Omar-b- Abdul Aziz at night. He was then writing and the light of the lamp was about to be extinguished. The guest said : I shall take the lamp and make it right. He said : to engage a guest in any work is against gentlemanly behaviour. The guest said : I am waking up your servant. The caliph said : The servant has gone just now for sleep. Then the Caliph himself filled up the lamp with oil. The guest said : O Commander of the Faithful, are you yourself doing it ? He said : Before the oil was brought, I was the same Omar as I am after it was brought. There is no decrease of my honour. He who is humble to God is best.

(7) Another sign of pride is that such a man does not carry his necessary things to his house. This is opposed to the habit of the humble. The Prophet used to take recourse to the path of modesty. Hazrat Ali said : No perfection of a perfect man is reduced if he carries any thing to his house. When Hazrat Abu Obaidah was Commander-in-Chief, he used to carry his own water pitcher to the bath room. The saint Sabet-b-Malek said : I saw the companion Abu Hurairah carrying a load of fueles from the market though he was then the governor of Calip Merwan. He said : O Ibn Malek, give a little way to your governor. Asbat-b-Nabatah said : As if I am seeing Hazrat Omar with a bushel of meat in his left hand and the staff of administration in his right hand roaming in the market. A certain sage said : I saw Hazrat Ali with a bag of meat which he purchased for one dirham carrying it to his house. I said to him : O Commander of the Faithful, give it to me for carrying. He said : It can't be, the master of family is fit to carry it.

(8) Another sign of pride is in dresses and adornments. The Prophet said :Dress of ordinary kind belongs to faith. the saint Harun said : I asked the Prophet about the meaning of the word Bazarah. He said : It is a dress of ordinary kind. Zaid-b-Wahab said : I saw Hazrat Omar once coming out for the market with the staff of administration in his hand and with a torn piece of cloth

which he put on. It had fourteen stitches, some of which were of old skin. Hazrat Ali was asked once of short dress. He said : I put on such a dress for which mind becomes soft. Jesus Christ said : Pride comes in mind becomes soft. Jesus Christ said : Pride comes in mind if good dress is put on. It has been reported that Calip Omar-b-Abdul Aziz once purchased a dress with one thousand dirhams before he became Caliph and said : How good it would have been if it had not been rough. When he accepted Caliphate, he purchased a cloth with five dirhams and said : How good it would have been had it not been thin. He was asked: O Commander of the Faithful, where are your dresses, conveyances and scents? He said : My nature was desirous of constant enjoyment of happiness, I enjoyed it once in the world and do not desire to enjoy it again. I like to enjoy happiness which is greater than that. Even I enjoyed the happiness of rule which is the highest worldly pleasure. There is still greater enjoyment near God which I now want to enjoy.

Once the Caliph Omar-b-Abdul Aziz was leading the prayer of Jumma with clothes having stitches in front and back. One man said to him : O Commander of the Faithful, God has given you wealth. It would have been better if you had put on good dress. He said : The time of wealth is the best time for good actions and the time of power is the time of pardon. the Prophet said: He who gives up adornent for pleasure of God gives up fine dresses being modest to Him for His pleasure. It becomes then the duty of God to dress him with fine dresses in Paradise. The Prophet said : Eat and drink, put on clothes and give charity but don't be extravagant and don't take pride. God loves that the sign of his gifts is expressed on His servant. Jesus Christ said : What has become of you that you come to me with clothes of a hermit while your heart is like a ferocious beast ? Dress with the dresses of kings but make your hearts soft with God-fear.

(9) Another sign of pride is that when anyone rebukes you, gives you trouble and realises his dues, he does not keep patience. The example of the Prophet is to be following Hazrat Abu Sayeed Khodri said : Eat for pleasure of God, drink for pleasure for God and dress for pleasure of God. If there is show and name and fame in these things, there will be sin. Keep such habits in your house which the Prophet had in his house. He used to give food to animals with his own hands, sweep his house,

milk his goats, put on shoes, sew his sandals, sew his clothes, take food with servants, help them when they became tired, purchase necessary things from market, carry the necessary things, help his wives in their works, handshake with everyone, rich and poor. He used to salute those who came in his front, young or old, white or black, slave or master. He had not outer and inner garments and when anybody invited him, he did not feel shame to accept it though it came from one dishevelled in hairs and laden with dust. He did not reject invitation. He used not to hate the food served to him. He did not hoard the night food for the next morning. He remained satisfied with little food.

His nature was modest, his mind was kind. His face was pleasant. He used to smile, not laugh. He became sorry without despair, stern without harshness, modest without meanness, charitable without misuse and kind to his relatives and Muslims. He never ate to his heart's content. Hazrat Ayesha supported the above statement of Abu Sayeed Khodri. Hazrat Ayesha said : I tell you that the Prophet never ate belly-full with satisfaction and did not complain of hunger to anybody. Poverty was dearer to him than solvency and wealth. If he remained hungry at night, he kept fast the next day. If he prayed to his Lord, he would have been given, the treasures of the world but he rejected them all. Many a time, I pitied him seeing him hungry. I passed my hand over his belly and said : My life is dedicated to you. If you got what is sufficient for your hunger ! He said : O Ayesha, the great apostles of patience before me bore greater patience than this trouble. They died in this condition and went near their Lord. They are now living in the most honourable places. I feel ashamed to go to a lower rank for being engaged in worldly enjoyments. I love to have patience for these few days than to have lesser rank in the next world. I don't consider anything more valuable than to live with my brethren and finds-the apostles. Hazrat Ayesha said : Hardly had one week passed after these talks when God took his life.

You will find the conducts and behaviours of a modest man in the above ways of his life. So whoso wants to be modest should follow him. He who considers himself greater than the Prophet and is not pleased with what the Prophet remained pleased with, is a great fool. The Holy Prophet is the owner of the greatest rank both in this world and the next. There is no honour and progress

except in following him. For this reason. Hazrat Omar said : We are such a people who have been honoured by the religion of Islam. So we should not seek honour by following others. When Hazrat Omar entered Syria, he uttered the above words when a man objected to his humility and modesty.

Abu Darda'a said : Know that there are friends of God called Abdul who are the vicegerents of the prophets. They are Kutub or representatives in the world. When the Prophethood ended, God made their successors in their places who appear before the Muslims with true God-fear, pious intention and sound souls and give them sermons although they may not pray and fast and dress greater than most of the people. By this they search God's pleasure with patience without cowardice and humility without meanness. God prefers them and gives them special qualities for Himself. They are thirty to forty truthful persons in number. In their hearts, there is faith firm and strong like that of Hazrat Ibrahim. None of them dies without being replaced by another by God. O brother, know that they do not curse anything, don't inflict trouble on anything, don't hold anything in contempt, don't bear enmity will anybody and don't envy anybody. They are the best of the people and best in actions and their conduct is best in modesty and charity. Benevolence is their sing, modesty is their habit and safety is their attribute. They are not such that to-day they fear God and to-morrow they are heedless. They are in the same condition outwardly. No storm or cyclone can ruin them in divine matters and no running horse can surpass them. Their hearts rise up to God eagerly, merrily and progressively in good works. They are the party of God. God says : God's party will be successful.

The narrator said : O Abu Darda, I have never heard more beautiful statements than this. How can I earn them ? He said : If you like to earn these attributes, hate the world, because when you hate the world, you will proceed towards the love of the next world. You will take recourse to renunciation of the world in proportion to your love of the next world. You will find things of your benefit in proportion to your renunciation. Hear what God says : God is with those who are God- fearing and who do good to others.

TREATMENT OF PRIDE AND MODES OF ACQUIRING MODESTY: Know, O dear readers, that pride is harmful. Every

man has got some pride. It is incumbent or compulsory to remove it. It cannot be removed by mere wish but it should be placed under treatment to uproot it. There are two stages of treatment. The first stage is that the root of pride shall be uprooted. The second stage is that the impediments or the causes which generate pride shall have to be removed.

(1) **First Stage.** The medicine of uprooting pride is knowledge and action together. The medicine based on knowledge is as follows. You shall have to know yourself and know your Lord. If a man knows his real origin, he will know that he is most heinous and he is not fit for anything except dishonour and disgrace. When he knows his Lord, he can appreciate that nobody is fit for pride except the Lord. To know Him, His glory and superiority is the end of spiritual knowledge. Hark what the Quran says about a man's origin in verse—80:27Q. Woe to man, what has made him to reject God? From what thing has He created him ? From a semen drop, He has created him etc. In this verse attention has been drawn to the origin, end and intermediate conditions of men, so that he may appreciate his own position.

MAN'S ORIGIN: He was not a thing to be mentioned even. He was in the circle of nothing for a long long time. What is a greater heinous thing than his not being in existence ? Then God created him with the most obnoxious thing. He created him first from earth, then from semen, then his bones were covered with flesh. Then he came into existence. First he could not see, hear or talk, so he began his being with death before life, weakness before strength, blindness before sight, deafness before bearing, dumbness before speaking, misguidance before guidance, poverty before solvency, frustration before power. This is the meaning of God's verse—With what thing did He create him ? He created him with mere semen. That is also the meaning of the following verse : Has there not come a time over man when he was a thing not to be mentioned of ? I have created men with semen that I may try him—76: 1Q. He has given him power of sight and hearing and showed him to take either of the two ways-towards infidelity or towards gratefulness. He came into being from non-existence, got life after death, got power of speech from being dumb, power of sight from blindness, strength from weakness, guidance from misguidance, and solvency from poverty ? So how can a man take pride ?

There are strong diseases, dangers and calamities in his life-time. He has got cough, juice of spleen, air and earth which are opposed to one another, one destroys another inspite of his willingness or unwillingness. He becomes will by compulsion. He dies by compulsion. He cannot do good or harm to himself. He cannot get what he distress. He moves within the circle of the machinations of the devil and cannot control his nature. he is helpless and hopeless. How can he take pride ?

MAN'S ULTIMATE END: God says : Then He will take his life and place him in grave. Thereafter He will raise him when He likes. In other words, He will rob him of all his powers—power of speech, power of seeing, power of hearing, power of smell, power of knowledge. These things become non-existent like their first conditions. Nothing remains in him after his death. His body becomes a corpse from which obnoxious smell comes out just like his original matter-semen. His bones are crushed and his flesh becomes the food of worms and insects. So the best way for him is to become dust with which pots and utensil and buildings are made. Then he becomes nothing and goes to non-existence after a brief existence

If man would have ended into dust, it would have been better, but there is for him punishment for sins and rewards for vitures. he will be raised up again into a new world on the Resurrection Day and he will have to render accounts for all his deed which two angels had already recorded. They did not miss even a minor thing from recording. So how can be take pride ? How can he take hoast ?

MEDICINE OF PRIDE BASED ON ACTIONS: The medicine of pride based on action is to conduct oneself very humbly before the people and to follow the conduct of the humble and the modest. The Prophet said : I am only a servant. I take meal as a servant takes meal. Hazrat Salman Faresi was once asked : Why don't you put on new clothes ? He said "I am merely a slave. I would have put on new clothes had I had hope for a single day". Modesty does not become perfect without actions. For this reason, those who took pride were ordered to have faith and to pray, as prayer is the pillar of religion, for therein there are secret talks with the Creator with humility and modesty. There is humility in prayer and the Arabs who were haughty were ordered to be humble through prayer. They did not bow down

their heads to anybody, nor prostrate. So they were ordered to crush their pride by bowing and prostrating.

Second stage of pride: In this stage, one of the seven reasons mentioned above comes into light. We shall describe the treatment of these seven causes by a mixture of knowledge and action.

(1) Pride arising out of pedigree. If one take pride for pedigree, let him treat this disease of his heart after knowing two things. One of the two things is that he should know that he is getting respect not for his own quality but for that of another. For this reason, ascertain poet says:-

If you take pride of pedigree though it be true,
Think of what thing you have been created.

If a proud man of pedigree is quality for his own fault, what benefit he will get owing to the honour of his ancestor. If his predecessor would have been alive for whom he takes pride, he would have said : Honour is for me, who are you ? You are merely a worm of my urine. You have been created of the worm of my semen. He who has been created of the worm of man's semen, can not be superior to the worm of lower animal. Honour is not due to man for only this worm but for his soul which comes from God. The second thing is that he could not recognize his real ancestor. His father was created of an obnoxious matter and his earliest ancestor was created of earth. God give this news by saying : He made excellent of all things. He created and began creation of man from earth. Then he made his successor from semen, squeezing from contemplible water. So man's origin is earth which is trodden upon. How can he take boast of his ancestry ?

(2) Medicine of pride based on beauty. This medicine is to took to one's internal impurity. Look to your belly which is filled up with urine and stool. You have got stool in your stomach, urine in your urinal canal, cold arising out of your nostril, spittle in your mouth, blood in your veins, bad smell underneath your genital organ, sweat underneath your armpit, bad smell of stool as a result of your washing it with hands. These are signs of your impurity. Your origin is from obnoxious semen mixed with the impure blood of menstruction. The sage Taus said to Caliph

Omar- b-Abdul Aziz : Can he whose belly is full of stool and urine take pride ? This was uttered before he become Caliph.

(3) **Medicine of pride for strength.** It is to know the disease which is strong. If a gland of your head gives you pain, all your strength becomes baffled. If a fly takes something from you, you cannot recover it from it. If a mosquito enters your mostril or an ant to your ear, you may die. If you are attacked with fever for one day, you lose such a strength as cannot be recovered after many days. So when you have got no strength even of a thorn and you cannot recover a minor thing from a fly, should you take pride of your strength ? Nobody is stronger than an elephant, or a tiger or a camel.

(4) **Medicine for pride of wealth and power.** This is the worst kind of pride. He who takes pride of wealth is like that man who takes pride of his conveyance and house. If the conveyance is lost and if the house falls down, one becomes sorry for them. Then how can a rich man take pride of wealth ? The Jews are the richest nation in the world in wealth but they are kicked out of every land. It is foolishness to take boast of these things. You are merely a slave and nothing is under your control.

(5) **Medicine for pride of education.** A Learned man cannot remove his pride unless he knows two things. The first thing is that God's judgement over the learned man will be most strict. He does not keep patience over a learned man even for one tenth of what He keeps patience over an illiterate man, because he who commits sin knowingly commits a henous offence. The Prophet said : On the Resurrection Day, a learned man will be driven to Hell. His entrails will be cut to pieces and he will roam with that as an ass roams round the mill of oil. The dewellers of Hell will ask him : What is your matter ? He will say : I advised the people for good works but I did not do them myself. I prohibited the people from doing evil deeds but I myself did them. God gave the simile of those who do not act according to their learnings, with a load-bearing ass. He says : Those learned men who are expert in the Torah and do not put it into action are like asses who bear heavy loads-62 : 5 Q. In this verse the learned of the Jews have been spoken of. God revealed this verse regarding Balaram-Baurn : Mention to them about the man whom I gave signs but who turned away therefrom. God says : He is like a dog. If you trouble it, it pants and if you leave it, it also pants—7:176Q.

Hazrat Ibn Abbas said : Balaram was given education but he was engaged in satisfying his passions. so his simile is that of a dog.

The second thing is that the learned man knows that God alone can take pride and nobody else, but when he takes pride, he becomes an object of wrath of God. God says to him : You will get honour from Me till you do not find honour for yourself. I you find honour for yourself, you will lose honour from me. So do what God loves, then pride will go away from you.

(7) **Seventh cause.** Pride arising out God fear and divine services is a great trial for the people. The medicine for that is that such a man should sow the seed of modesty in his heart. It means that if a learned man comes to him, he should not take pride over him. God says : Are those who are learned like those who are not learned 39:9Q? The Prophet said : The superiority of a learned man over a religions man is like my superiority over my companions. There are many verses in the Quran regarding the merits of learning. The sage Wahab-b-Monabbah said : The wisdom of a man does not become perfect till acquires ten qualities. He counted nine and mentioned the tenth—to think everyone as better than oneself. To him mankind is divided into two classes. One class is better than him and another class is worse than him, but he becomes modest and humble to the people of those two classes as he things everyone as better than himself God showed path to good conduct in the following verse : They give in charity from what they were given and their minds are fearful of returning to their Lord. In other words, they worship but they remain fearful of its acceptance. God says : those who remain fearful of their Lord. God says of His angels that they remain always fearful of God though they are free from sins and engaged always in divine service. God says : They glorify God day and night without rest and they remain fearful of Him. Thus pride of mind can be removed.

FIVE TRIALS OF KNOWING SECRET CONDITION OF PRIDE

(1) **First trial.** You will know that you have got pride when in an altercation with your friend, you do not accept his opinion though it is correct. Fear God and treat then your disease of pride.

(2) **Second trial.** When you meet with your friends or other persons, give them high places or front places to sit. If you feel it

difficult, you will know that you have got pride and so you should take secret and appropriate medicine and you should give them high position.

(3) **Third trial.** Accept the invitations of the poor and go to market for necessaties of relatives and friends. If you feel trouble in mind for that, you will find that you have got pride and try to remove it.

(4) **Fourth trial.** Carry your necessary things from the market and also the necessary things of your friends. If your nature prohibits'you to carry them, know that you have got pride and there is impurity in your mind. Try to remove it by remembering this verse. God says ; Nobody will get salvation except one who comes to God with pure soul—26:189Q. the sage Abdullah-b-Salam was carrying once a load of fuels. He was asked : O Abu Eusuf, your servant is sufficient for that. He said : Yes, it is true, but I wish to try my nature whether is it ready to carry it or not. So the Prophet said : He who carries fruits or something else is free from pride.

(5) **Fifth trial.** Put on ordinary dress. If you want to come out before the people the people with good dress, it will be show and if it seems good to you when alone, it will be pride. Caliph Omar-b-Abdul Aziz had a coarse cloth which he used to put on at night. The Prophet said : He who tethers a camel and puts on sufi dress is free from pride. He also said : I am a mere servant. I put on sufi dress, tether camels, suck my fingers after meal and except the invitation of a slave. He who turns away from my ways does not belong to my party.

STRICT HABIT OF ACQUIRING MODESTY

Know, O dear readers, that modesty has got two extremes like other conducts. Humility which reaches the extreme limit shows pride and humility which reaches the limit of loss is called meanness. The middle condition of humility is called modesty. The best condition is modest conduct without meanness and pride. He who goes in front of friends is a proud man and he who walks behind them is modest. The good man to God is he who adopts the middle course and pays the dues to whom they are due. Don't hold in contempt any man of the market as you don't know your ultimate end.

SECTION 2

SELF-PRAISE

Know, O dear readers, that Wuzab or self-praise has been condemned by God and His Prophet. God says: In the battle of Hunain, your superiority in number gave you self-satisfaction but nothing came to your use. God says: "They (Jews) thought that their fortresses would save them from God but God gave them (Muslims) help from such a place which they did not conceive." They returned to infidelity as they possessed fort and strength and power. God says: 'They think that they are doing good works.' Man takes self-satisfaction even when he does a work out of mistake. The Prophet said: There are three harmful things - miserliness which is followed, passion which is obeyed and self- praise. The Prophet said to Abu Salama regarding his latter followers: When you will see miserliness followed, low desires obeyed and each man following his own opinion, you should then go on doing your duties. Hazrat Ibn Masud said: There are two injurious things - despair and self-praise. He united the two matters, as a man of despair gives up efforts but fortune cannot be acquired without efforts, labour and care and the man of self- praise thinks that his object has been successful owing to his efforts and so he gives up efforts. He who has got self-praise has no efforts. A man of self-praise thinks that he has attained fortune. So he does not make efforts to achieve it.

God says: Don't impute piety to yourselves - 83 : 32. Hazrat Ibn Zarih explained this verse by saying: When you do a good deed, don't say: I have done it. Hazrat Zaid-b-Aslam said: Don't call yourself religious. This is self praise or considering oneself better. Hazrat Talha guarded the Prophet in the battle of Uhud. He received wounds after wounds in defending the Prophet as his body guard and he dedicated his life for him. Hazrat Omar said that for this Talha has got some self-praise. Hazrat Ibn Abbas said to Hazrat Omar at the time of consultation: Where are you in comparison with Talha? Hazrat Omar said: There is self-praise within him. When a man like him was not saved from self-praise, where are we the ordinary men?

The sage Mutarref said: To get self-satisfaction by saying at dawn "I have done sufficient" after passing the whole night inprayer is worse to me than to pass the whole night in sleep with

repentance in the morning. The Prophet said: If you had not committed sins, I would have feared for you a more heinous crime - self-praise. So he termed it as a heinous evil. Hazrat Ayesha was once asked: When does a man do an evil deed? She said: When he thinks that he is a man of good deeds.

HARM OF SELF-PRAISE: The harm of self-praise is great as it breeds pride and it is a cause of pride. Self-praise with the attributes of God makes one forgetful of his sins for which he can't remember his sins. He who does not understand the harm of his actions, almost all his efforts go in vain. He who has got more God fear than self praise searches into all things. He who has got self-praise is cheated by his own opinion. His self- praise takes him to such an extent that he praises himself and thinks himself pure. He gets satisfaction at seeing his wisdom, good deeds and opinions. He considers his opinion as good. If he does not believe his opinion and gets light from the Quran, takes help from the experts of religion and follows those who have got deep insight, he can reach the real truth. So self-praise is injurious.

What is Wuzab or self-praise? Self-praise arises out of realisation of perfection of good deeds, learning and other qualities. There are three conditions. One condition is that if he fears its loss, it cannot be called self-praise. The second condition is that if he thinks it as a gift of God, it cannot be called self-praise. The third condition may be called self-praise provided there is no fear but self-satisfaction and remaining upon it. Self-praise arises out of the following thinking - I am a perfect man, I am a man receiving gifts, I am good, I am intelligent etc. He does not feel joy at the gift of God, but considers it as his own quality for which he takes pleasure. He ascribes these attributes as his self-acquired attributes and not the gifts of God. If after giving charity to a man he wants a return of good and thinks that he has done a good deed commits self-praise as God says: Don't seek much return after doing good (to anybody). The Prophet said: The prayer of a man who does it for return does not rise above his head. To weep seeking return of your good deeds is worse than your laugh after recognizing your sins. There is hope of return behind self-praise and nobody expects return except one who praises himself as it arises from a feeling of superiority of self.

MEDICINE OF SELF-PRAISE: Know, O dear readers, that the medicine of every disease is its opposite. Self-praise arises out

of ignorance. So its medicine is the knowledge opposite to ignorance. Self-praise arises out of works which remain under control, such as divine service, charity, jihad, administration, to do public good. Sometimes it arises from such works as are not within control, such as beauty, strength, pedigree, etc. The first is stronger than the second. The causes of self-praise arising out of the first qualities are that he thinks that he possesses these qualities by dint of his own efforts. Its medicine is to think as follows. All gifts are given by God. Strength, will, limbs and other causes are also gifts of God and not one's own earned properties. So God is to be praised for all the works done with the help of strength, will and limbs and not self. If an emperor gives a gift to one of his servants or officers out of so many of his men, the gifted person should not think that it has come for his own qualities. It is true that your power, your movement of limbs, your will and your all other attributes are all creations of God. So when you work, you do not work. When you pray, you do not throw arrow, but God throws it - Quran. It is true that it is clear to those who are experienced in hearts. God created you and your limbs and gave you strength and health, wisdom and intellect and also will. Then He created movements of your limbs. He created also your mind.

The second thing is that you do work because of your strength. Wherefrom have your strength come? But for your existence, this work would not have assumed form. Your will, strength and other causes of your works come from God, not from you. If any work is done with the help of strength, this strength is its key and the key is in the hand of God. When the key has not been given to you, it is not possible for you to work. Divine service is most valuable and fortune is gained by it. The key of this divine service is strength, will and knowledge which are in the hand of God. Do you not see a jewel kept in a fort? Is not it key in the hand of the treasurer? If you sit round the doors and walls of that fort for thousands of years, it will not be possible for you to see the jewel within it. If you are given its key, you can take it after opening the door of the greatest treasury of the world. God created your strength and gave you lordship over your will, gave your limbs power of movements and gave your hands to remove the barriers and obstacles. All these come from God and not from you. So He who gave you the key is the root cause of your work. To open the door and take the jewel are insignificant things.

He gave you key to do good works. The treasury of divine service is shut up against the sinners. God has made strong the causes of sins upon the sinners and removed them from you. He made strong on them the urge of doing sins and removed it from you. He gave them the implements of the worldly enjoyments and removed them from you. For that the doing of good works becomes easy to you and difficult to the sinners. He preferred you for good works and the sinners for sins.

When you have understood this, how can you take praise to yourself for your actions? Rather you should express gratefulness to God that He has given you the impulse to do good actions. There is no doer of deeds except God and there is no creator except Him. He who is given wisdom but not riches says in wonder: How He could not give me the provision of even one day while He gave me wisdom and how He gave this illiterate man riches but not wisdom. He is about to say that God did injustice. But this proud man does not know that if he was given wisdom and riches together, it would have been an open act of injustice. Then the illiterate poor man would have said: O Lord, you have given him both wisdom and riches but you have deprived me from that. Why did you not give me both? Hazrat Ali was asked once: Why do the intelligent become poor? He replied: Intelligence is considered as a longing to provision.

Prophet David said: No time passes during the night and day in which a member of the family of David does not do divine service by means of prayer, fasting or Zikr. God then revealed to him: O David, how can they do it? It would not have occurred had I not given them opportunity? If I had not helped you, you could not have gathered strength. Just now I am entrusting you to yourself and then you will see what calamity happens. The David fell in endless troubles.

Hazrat Ayub (David) said: O God, you are trying me by this calamity but I did not complain once against your wish. I am satisfied with your will. Then a thunderstorm of ten thousands in number from a cloud began to say: O Ayub, from whom did you get that attribute of patience? Then the Prophet became repentant, besmeared his head with dust and said: O Lord, I have got it from Thee. For this reason, God said: But for God's grace and mercy on you, none of you could have been even pure but God purifies one whom He wishes - 24 : 21Q. The companions of

the Prophet were most pious and religious. He said to them: None of you is such that his good deeds can give him salvation. They asked: O Apostle of God, are you too? He said: I am also but God covered me with His grace. After this, the companions wished to be changed to earth, brick and birds although their works were pure and their hearts were clean. This is a great medicine of uprooting self- praise. When God-fear will remain in your mind, self-praise will vanish.

DIFFERENT KINDS OF SELF-PRAISE

There are different causes of self-praise which have been mentioned above. Sometimes there is self-praise for a matter for which there is no pride, for instance, a mistaken opinion which seems good to a man out of ignorance. From this angle of view, self-praise is divided into eight classes.

(1) **First class** is self-praise for physical beauty, health, strength, constitution of body, good voice. A man praises himself for the beauties of his physique and forgets that they are vanishing in every circumstance. The remedy to remove it is to think of his contemptible origin and how his face was made beautiful by clay and how it will be rotten and melted in grave.

(2) **Second class** is self-praise for strength and power. Take the instance of the tribes A'd and Samud. A'd said: Who is stronger than us? A strong man named Aziz lifted a mountain on his head and threw it down over the soldiers of Moses to crush them but the Merciful ;had it lifted by the peak of a Hudhud bird and thrown on his neck. A believer sometimes takes pride, for instance Hazrat Solaiman once said: I shall this night cohabit with my one hundred wives and beget children. But God deprived him of his wish and he did not beget any child.

(3) **Third class** is self-praise for wisdom and intellect for worldly and religious affairs. He remains upon his own opinion, thinks another who is opposed to him as fool, does not consult with others and hear the sermons of the learned. The medicine of the above is this that he should be grateful to God for the wisdom that God ;has given him and think that it may be destroyed by a little disease and think that he has not been given but a little intellect as the Quran says.

(4) **Fourth Class** is self-praise for pedigree, for instance the self-praise of the people of the dynasty of Hashem. Some of them think that they will get salvation for respect of their ancestors and their sins will be forgiven and that all others are their slaves and servants. Its medicine is to know that your character and conduct are different from those of your predecssors. If you follow them, you cannot have any self-praise, but think that there is real honour in God-fear, piety and good conduct. So follow the actions for which they were honoured. To them every dynasty was equal and they had no boast for pedigree or ancestry. God says: O mankind, I have created you from one man and one woman and made you into different tribes and dynasties, so that you may know one another. The most honourable of you is the one among you who is most God-fearing - 49 : 13 Quran. It appears that the origin of all is the same.

The Prophet was once asked: Who is most honourable and most intelligent among men. He did not say at that time that he is one who is born of his dynasty. Rather he said: The most honourable is he who remembers death most and becomes most prepared for it. The above verse was revealed when Bilal proclaimed. Azan in the Ka'ba on the Day of the conquest of Mecca. At that time, Hares-b- Hisham, Sohail-b-Amr and Khaled-b-Osaid said: This black slave is proclaiming Azan! Then God revealed: The most honourable of you is he who is the most God-fearing of you. The Prophet said: God removed from you the pride of the dark age. You all are the children of Adam and Adam was created of dust. He also said: O assembled people of the Quraish, things should not come to such a pass that the people will come on the Resurrection Day with their actions and you will come with the world on your neck and cry and say: O Muhammad, O Muhammad. I will then say thus. It means: I will turn my face from you. It appears from this that they will be addicted to the world and their ancestry will come of no use to them. God says: Warn your near relatives. When this verse was revealed, the Prophet called all the tribes of the Quraish, till he said: O Fatima, daughter of Muhammad, O Sufiyah, daughter of Abdul Mottaleb, take care of your own actions, as I am not responsible to God for any action of yours.

(5) **Fifth class** is the self-praise of the oppressive rulers and kings. The medicine is as follows. They should think that their

end is disgraceful. They will be object of God's extreme hatred for their oppression of the people and creation of disturbance in region. The angels on the Resurrection Day will throw Hell on their faces.

(6) **Sixth class** is boast for the increased number of children, slaves and servants, relatives, friends, helpers and disciples. The unbelievers said: We are great in men and money. Think how they were destroyed. The Muslims thought in the Battle of Hunain that they were superior in number and for that pride they fled away from the battle field at the first instance. God says: How many a small party defeated a big party by the order of God. So how can you boast of your number? When you will be dead, you will be alone bereft of your friends, relatives and helpers who will come of no use to you. Then will leave you to be eaten by snakes and worms in graves. They will flee away on the Resurrection Day from you the day when you will be in utmost distress.

(7) **Seventh class** is self-praise for riches. The Prophet once saw a poor man sitting by the side of a rich man. The rich man removed himself from his side and the Prophet said; Do you fear his poverty coming running to you? Its medicine is to think that there are many dangers of wealth and many duties of rich men and there are endless merits for the poor. The poor will enter paradise long before the rich. Wealth comes and goes, there is no fixity.

(8) **Eight class** is self-praise for wrong opinion. God says: He whose evil deeds have been made nice to him and who regards them as good. God says: They think that they are doing good deeds. The Prophet said: Such mistaken notions will appear among my latter followers and for this the earlier nations were ruined when they split themselves into different tributes. So he is satisfied with his own opinion. Every tribe is satisfied with what they have got. This is the condition of those who introduced innovation in religion and they take pleasure in that. Its medicine is that his opinion is not free from defect and is not consistent with the quran and Sunnat. The best course is to follow the ways of the sages and saints and have faith in the Quranic verses and traditions and ways of the Messenger of God.

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CHAPTER X

CONDEMNATION ERROR

Those whose hearts lie in error lie in darkness in the bottom of fathomless ocean. They have got no light as God has not given them light. He opened the breast of those men for Islam whom He guided to the straight path and straightened the hearts of those who are in error. These errors are many. There are errors of four classes of men—(1) error of the learned, (2) error of the religious men, (3) error of the Sofas. (4) and error of the rich. God says : let not the world's life deceive you and let not error lead you to misguidance. The Prophet said : How good is the restraint of the wise from sleep and food. How do they baffle the sleep and labour of the fools. Godfear and I'man to the weight of a mustard seed are better than earth full of divine services of those who are in error. The Prophet said : Wise is he who humbles himself and does good deeds for what will occur after death and fool is he who follows his low desires and entertains hope against God. Error is a kind of ignorance. So the traditions regarding ignorance is applicable to error. To believe a thing and to see it contrary to it is ignorance. Error is a kind of ignorance but all kinds of ignorance are not errors. The thing which brings peace of mind consistent with low desire is error. Nature is inclined to it entertaining doubt and falling in devil's snares. He who believes out of vain doubt that he is in the good path of worldly and next worldly matters is full of errors. Many men think that they are on the right path, but they are in error and live in fool's paradise. Their errors are of different kinds' classes and degrees.

ERRORS OF THE UNBELIEVERS: This world's life keeps the unbelievers in error as they think that cash is better than credit. They say : Take in hand what you get in cash and leave the credit empty. What is the use of hearing the distant bugle? There is wide distance between cash and credit. The meaning of cash is this world and of credit the next world. They say : This world which is certain is better than the next world which is uncertain and doubtful. This world's joys and enjoyments and wealth and riches are subjects of certain faith and the next worldly gifts are objects of doubt. So we shall not give up what is certain for what is doubtful and uncertain. This is the idea of the devil as he said : I am better than Adam as I have been created of fire and Adam of

dust. God says of this error in the following verse : They are those who purchased this world's life in exchange of the next world. So punishment will not be made light from them and they will not be helped—2:286Q.

The medicine of this erroneous opinion is faith and proof Regarding the medicine of faith, it is to believe in these words of God : What is near you will come to an end and what is near God will last. God says : What is this world is better and ever- lasting. God says : The next world is better and ever-lasting. God says : What is this world except means of deception ? God says : Let not this world's life deceive you. The Prophet gave this news to the unbelievers and as a result some of them took faith in these principles They did not want proof from him. They only believed that he is the messenger of God and His apostle and Prophet. This is just like the belief of a son to the words of his father without proof. The father says to his son : To go to the school is better than sports and plays. The boy who does not believe his father is ruined.

MEDICINE OF PROOF: Proof is another medicine of this erroneous idea. A thing is known by proof. Every proof is a kind of idea in mind and this idea generates peace in mind though he does not know it. There are two basic matters of the idea raised by the devil. One of the basic matters is that this world is cash and the next world is credit and this is correct. Another basic matter is that cash is better than credit. This idea is to be enquired into. If cash is equal to credit, then credit is better. The misguided unbeliever spends one coin for getting credit of ten coins. He does not say that cash is better than credit and why he should spoil one coin for ten coins. Similarly if a physician prohibits a patient to eat good delicious food and fruits, the patient for fear of future trouble refrains from enjoying them. It appears from this that he remains satisfied with future affairs giving up the present or with credit after giving up cash. The merchants get on board the sea and travel many countries, so that they may gain profit in future in their business. To them the future ten rupees are better than the present one rupees. Similarly the treasures and enjoyments of the present world are less and short lived than those of the next world. Man can expect to live at most for one hundred years. But that is not even one portion out one crore portions. It appears from this that we should taken one crore portions after giving up one portion.

Now if you look to the enjoyments of this world, you will find them mixed with troubles and calamities but the enjoyments of the next world is without any trouble and calamity. So this word of the unbeliever that cash is better than credit or the present is better than future is erroneous, incorrect and deceptive. The cause of this error is that he believed it on hearing from the people. Besides he thinks that certainty is better than doubt and that this world is certain and the next world is doubtful. This idea creates greater confusion of or the two basic matters mentioned above are rendered void, as certain matter is better than uncertain matter if they are equal. If it is contrary, the matter stands otherwise. The merchants undertake labour on certain faith, but they are not sure about profit. Similarly a learned man undertakes efforts on sure faith but he is uncertain in gaining rank of learning. A hunter is certain about hunting, but uncertain about getting game. So to give up sure matters for petting uncertain matters becomes necessary. But a treadesman says : If I do not carry on trade, I shall remain hungry and my loss would be great. If I carry on trade, I may suffer loss but I gain much. Similarly a patient swallows bitter pills and he is not certain about his recovery from illness but he is certain about the bitterness of the medicine. He says : The bitterness of the medicine is less than the fear of death owing to illness.

This rule is applicable to the uncertainty of the next world. The days of patience in the world are less in comparison with those of the next world and these will last till the end of life. One should say : If the talk of the people becomes false regarding the next world, I will suffer no loss, but my comforts in the words will be lost. If what they say comes true, I will remain in Hell for ever without end. For this reason, Hazrat Ali said : If what they say comes true, you and I shall suffer no loss. If my word comes true, I will get salvation and you will be destroyed.

SECOND BASIC MATTER: The second basic argument of the unbelievers is that the next world is doubtful. This argument is also erroneous. The next world is certain and sure to the believers for two reasons. One of the reasons is that the believes the sayings of the Prophets and the learned. This is the belief of people in general. He is like a patient who does not know the medicine of his disease, while the physicians and experts prescribe unanimously a medicine for him which he takes and is

cured. He does not roam to enquire whether the medicine is correct and whether there is any proof of its correctness. Rather he believes their words and acts accordingly. A mad and misguided man takes their words as erroneous. He proves by his words that he is false. If a man follows the mad man and gives up the prescribed medicine of the experts he falls in error and ruins himself.

The second reason is to know the next world in the revelation of the prophets and inspiration in the minds of the friends of God. Don't think that in matters of the next world and religion, the Prophet accepted all he heard from Gebriel as you accept what you hear from the Prophet. His knowledge of things and your knowledge are not the same. Your blind faith is not equal to his knowledge of things. The Prophets saw by their inner eyes the true nature of everything as you see with your external eye the material world. The cause is that the real nature of soul comes vivid and clear to them. Soul is a spiritual thing coming from the command of God. It does not mean that it is opposed to prohibition of God, as it is not he command of words, and soul is not world.

The world is of two kinds, material world and immaterial or spiritual world or world of commands. Both the worlds belong to God. The material world has got length, breadth, circle and space. That which is free from length and breadth belongs to the spiritual world. Its details are the secret matters of soul. There is no permission to describe it as it will be harmful to the majority of the people as the affairs of Thaqdir or premeasurement have been prohibited. He who has come to know the secrets of soul has known himself. When he knows himself, he knows God. When he does not know himself by knowing the secrets of soul, he does not know God. Soul is a stranger to this material world. It descent into this world is for an affair opposed to its nature. When Adam disobeyed God, he forgot himself and God. so his soul was sent to a world opposed to its nature. When he disobeyed he opposed his soul. When the kernel comes out of its cover, it is said that the kernel came out of its cover. It appears from this that those who know God take out the original smell or odour of soul and remain satisfied but, those who have got little intellect remain satisfied only with hearing words and not with odour as it does them harm just as smell of roses does harm to worms of dung. The

weak eyes of bats become puzzled at the sight of the sun. Subtle things are opened from the secrets of soul and go towards the spiritual world. That is the name of Ma'arfat and belayet (spiritual power). He who acquires it is called Wali or Aref. This is the first step of the rank of the Prophets. The last step of Allays is the first step of the Prophets.

Machinations of the devil are that the next world is doubtful. This machination can be removed by sure faith. When the believers disobey the injunctions of God and engage themselves in sins, they become partners with the unbelievers in this erroneous belief as they prefer this world's life in exchange of the next world. They know that the hereafter is better than the present world but they prefer the comforts of this life. So only faith is not sufficient for them for their satisfaction. God says : I forgive one who has faith, does good works and remains in the straight path. God says : God's mercy is near the doers of good as if you are seeing Him. He says : By oath of time, man is surely in loss except those who have faith, do good deeds and enjoin one another with truth and patience - 103 : 1Q So Iman or faith is not sufficient. Good works also are necessary.

The following are the instances about the erroneous beliefs of the unbelievers and the great transgressors.

Erroneous belief about God. Some of the unbelievers thought that there were better men than the Prophet to receive revelation. God said this as a result of altercation between two persons. One man said : I do not think that the Hour shall occur. If I am to return to my God, I will get surely a better place than it in exchange - 18: 36Q. This verse was explained thus : One unbeliever created a place at the expense of one thousand dinars and prepared a garden therein at the expense of another one thousand dinars. He purchased servants and slaves with another one thousand dinars and married a beautiful woman with another one thousand dinnars. A believer gave him advice for every item mentioned above : You have built such purchase such a building in paradise of which there is no destruction. You have purchased such a garden which will be destroyed. Why did you not purchase a garden is paradise of which there is no destruction ? Why did you not purchase such servants who have got no destruction and who will not die ? Why did you not marry such a Hur with black eyes who will not die ? The unbeliever said

in reply : Where is Paradise which the people discuss ? They speak falsehood. If it becomes true, I will get in paradise which is better than this.

Similarly God says of A's-b-Wali who says : I will come with my wealth and children. God said : Return them to him. Has he enquired into the unseen or taken promise from the Merciful ? It can never be, These utterancess are the promptings of the devil.

The worldly wealth and comforts are harmful and keep one away from God. God saves Has religious servant from the world as He loves him, as a man saves his patient from undesirable food and drink. God says : Do they think that we bring for them immediate good for what We give them of wealth and children, but they don't understand. God says : They do not know from where We shall provide them God says : We spread up for them the doors of everything till when they were overjoyed for what they were given, We caught them suddenly and they became despaired. God says : I give them leisure, so that their sins may increase. God says : Don't think that God is heedless of what the sinners do, but He defers them to a time when eye-sight will not be turned towards anything. So whose believes in the above verses and the verses of the Quran and the sayings of the Prophet has been saved from the erroneous belief. He turns his attention to Pharaoh, Quran, Human, Naamrud and others to take lessons from the punishment meted out to them by the Almighty. God says : Don't you take lessons from them ? God says : Nobody should feel secure from the contrivance of God except the losers. God says : They contrived and God also contrived. god is the greatest contriver - 8 : 30 Q.

(2) **The erroneous belief of the transgressing believers.** They say : We expect mercy of the Merciful God. They rely on this and neglect their divine services. They think that this expectation is a good stage in religion and that God's mercy is all comprehensive. This is their erroneous belief about God. The fact is that God loves the religious men and hates the sinners. The Prophet said : A wise man is he who humbles himself and does for what will occur after death and a fool is he who follows his passions and hopes against God. God explains this hope by saying : Those who have faith, made emigration and make jihad in the way of God, can expect god's mercy. The cause is that the meaning of virtues in the next world is reward for actions as God

says : This is the reward for what they did. God says : You will be given full rewards on the Resurrection Day.

So it appears that the condition of reward is good works. God promised this and He will not break His promise. Hazrat Hasan Basári was once asked : People say "We cherish hope" but they are ruining their divine services. He said : That is not so. It is their vain desire. He who fears a thing flees away from that thing. The sage Muslim-b-Yasar said : Last night I made prostration in such a way that two of my front teeth have broken. A man said to him. I cherish hope from God. Moslem said : It is impossible. He who desires a thing searches for it. He who fears a thing flees away from it. A man desires a child but does not marry. Even if he marries, he does not cohabit with his wife. Even if he cohabits, he does not eject semen into her uternus. Such a man is called mad. Similarly he who hopes for mercy of God does not have faith, even if he has faith, does not do good deeds; even he does good deeds, does not give up, sins is a fool.

He who marries, cohabits with his wife and ejects semen into her uterns, cannot stillbe certain of child but he should depend on the favour of God. Such a man is an intelligent man. Similarly the man is wise who has faith, does good works, gives up evil deeds, keeps within fear and hope, fears whether his divine services are accepted or not, fears that his ultimate end may not be good and hopes that God will show mercy on him. All other people remain in error except the above person. When they will see the punishment of the erroneous people, they will say : O our Lord, we have heard and seen, Send us back that we may do good deeds. Now we are firm believers." In other words, we have known really that God is perfect, that God does not give child without marriage and without cohabitation. He does not give crops without cultivation and sowing of seeds. Similarly He does not give rewards in the next world without good deeds. Send us back to the world and we shall do good deeds there. Now we have come to know that your words are true and that there is nothering for men but he strive for and that soon our efforts will be examined—53:39Q.

HOPE FOR GOOD IN TWO PLACES: When the necessity of a great transgressor arises, there is good place of hope. The devil then says : Will your repentance be accepted ? At this time, he should root out despair by hope and remember that God forgives

all sins. God says : O those who oppressed much on their souls, don't be despaired of God's mercy. God forgives all sins. He is forgiving, merciful—39:35Q. God says : Whose repents, brings faith, does good deeds and then finds guidance, I will forgive him. Such a man who hopes for forgiveners with repentance is called a man of hope, but he who hopes for forgivessness without turning back from sins lives in error. The Prophet said : Erroneous belief will prevail over the minds of my people in latter days. The Prophet said : People of the first century would be busy with divine services and they would give in charity from what they would be given and they all would have fear on thinking that they would return to God and engage day and night in worship. The Prophet said : A time will come over the people when they will think in their minds that the Quran is an old book as a cloth gets old if used on body. They will have greed in all their affairs with no fear of God. If anybody does any good works. He will say : It will be accepted from me. If be does any evil deed, he will say : It will be forgiven God says : For one who fears his Lord, there will be for him two gardens—35:45Q. This will be for that person who fears God, the warnings of God and the Quran from the beginning to the end.

Classifications of those who believe in errors. There are four classes of such person.

(1) The errors of the learned men. The is a party of the learned men who become expert in learning of Shariat or other kinds. They take pride for their education and expert knowledge and hope that God will not punish them. Had they looked with internal eye, they would have seen that learning is of two kinds—secular education and spiritual education. Spiritual education is knowledge about God and His attributes and actions. Secular education is knowledge of lawful and unlawful things, good and bad conducts etc. These leanings are not acquired except through works. Without works, these leanings have got no value. It can be illustrated by the case of a patient whose disease is of different kinds and those cannot be treated without mixtured medicine only known to an expert physician. He goes to him learns prescription and returns home. He constantly reads it without taking the medicines. To get cure in these circumstances is impossible. If he takes the medicine, he has got hope of cure. Similar is the condition of a learned man. He

gives decisions of legal matters but he does not use them. He gives instructions to give up sins, but he himself does not give up sins. He learns how to acquire good conduct but does not himself do them. He therefore lives in gross error.

God says that he who makes his soul pure shall get salvation. He does not say that he who knows how to make his soul pure and teaches it to others will get salvation. God says that a learned man without action is like a dog or like an ass which bears loads. The Prophet said : He who gains much knowledge without much guidance increases his distance from God. He also said : Such a learned man will be thrown into Hell and his intestines will come out. He will roam like the roaming of an ass round the crushing mill. The Prophet said : The worst man is a dishonest learned man. Hazrat Abu Darda said : There is only one woe for an illiterate man. God can make him learned if He wills, but a hundred woes are for that learned man who does not get benefit by his learning will be given the greatest punishment. He who has got spiritual knowledge but does not act up to it is roaming in error which is worse. He is like a person who wishes to serve a king and who for that learns his character and conduct and all of his matters, but gives up what the king likes and does what he dislikes. He can't go near the king.

If one knows God with true knowledge, he will fear Him. It is impossible that a wise man does not fear a tiger. God revealed to David : Fear Me as you fear a tiger. He who knows God knows His attributes and knows also that all the people are under His control. God says : The learned fear God most out of His servants. There is in the beginning of the Jabur : Fear of God is the root of knowledge. Hazrat Ibn Masud said : God-fear is sufficient for education and lack of God-fear is sufficient for ignorance. Hazrat Hasan basari said : A learned man is he who prays all night, fasts all day long and renunciates the world. He said at another time : A learned man is he who enquires, does not dispute with others and broadcasts the skill of God. If one obeys him, he praises God. If one disobeys him, he also praises Him. He knows God, knows His commands and prohibitions and knows His chosen and unchosen matters.

(2) **Second Class learned man.** The second kind of the learned men is he who has learning and acts accordingly. He is engaged in open divine service and gives up sins, but does not

take care of his mind. He does not remove from his mind evils like pride, hatred, show, bad treatment and desire of name and fame. He does not care of this saying of the Prophet. A little show is shirk. The Prophet said : He who has got pride to the weight of a mustard seed will not enter Paradise. He also said : Hatred destroys all virtues as fire burns fuets. He said : Greed for honour and wealth generate hypocrisy as water grows crops. Such a learned men forgets the following Hadis : God does not look to your figures, but to your hearts and actions. They know outward divine services but not inward qualities. Mind is the root as nobody will get salvation except one having sound soul. Such a man is like a well of stool of which the outer cover is good but its interior is full of obnoxious smell, or he is like a house on the roof of which lamp is lighted but its interior is full of darkness or he is like a man who adorns the door of his house to receive the king but spreads out stool in its interior. This is his erroneous belief. His near illustration is this A man sows seeds of corn of which corn grows along with weeds. He orders to take out the weeds and keep the corn plants. But his men cut only the top portion of the weeds. As a result they grow stronger with many branches. The evils on mind are the root of sins. Who so does not purify his soul from these evils, his divine service does not become perfect.

(3) **Third class learned man.** The learned men of this class know that these internal evils are bad but owing to their self-praise they think that they are free from these evils and that God will not try them for this. When their pride is expressed, they say that it is not pride but it is disclosing the honour of learning. They say that their dishonor is the dishonor of Islam. They should remember the case of Hazrat Omar. When he went to visit Syria, he had then a coarse cloth on him which the people disliked. Then he said : We are such a people who have been honored by the religion of Islam. We are not seekers of honour from other peoples.

(4) **Fourth class of learned men.** They learn education, purify their bodily limbs and adorn them with divine services. They give up open sins and purify their minds from show, hatred, pride and other evils, yet they entertain and erroneous belief and keep away from Morakaba or meditation and they seek name and fame. They write books also to get priase and accuse others

of bad writing. They also copy the writings of other with amendments.

THE LEARNED MEN OF UNNECESSARY LEARNING: We have mentioned above the conditions of the learned men who acquire necessary learning. Now we shall describe about those who remain satisfied with unnecessary branches of learning after giving up necessary learning. Some of them acquire education of administration and worldly laws and regulations which are termed Fight. They are misguided in actions and knowledge. Regarding their erroneous actions, they are like the patients who learn and teach the prescirptions of medicines. Rather they are like the patient who remains in the mouth of destruction owing to insanity but he learns the medicine of the disease arising out of menstruation and reads it day and night. Similarly the love of the world is strong in the mind of the Faqihs or theologians who are always engaged in the laws of divorce and other laws. Then the devil leads them to erroneous paths. From the point of view of erroneous belief regarding knowledge, he learns only to give Fatwas or legal decisions and things that he has learnt the learning of religion. He does not learn the Quran and Hadis of the Prophet and does not even want to learn them. He gives up the learning of Ma'arfat with which God and His attributes are recognised and which lead to God fear and piety. True Fiqh increases the fear of God, as God says : Why does not a party from every tribe come out to learn the learning of religion and warn their people when they return to them—9:112Q.

Another group of learned men learn Ilmul Kalam or learning of arguments. One group are guided and another misguided. Those who do not guide towards the ways of the Prophet are the misguided ones and those who guide towards the ways of the Prophet have found guidance. But both of them are in some error. The latter thinks that arguments are necessary things and the best to acquire nearness of God. They also think that religion does not become perfect until arguments are learnt and that those who have faith without proof are not perfect men. Their whole life is spent in argument. The Prophet said : The nation which is firm on true path are never misguided except for mutual quarrels. One day the Prophet went to his companions and saw that they were quarreling with one another. He was angry at them and said : Have you got order to set one verse of the Quran against another

? Look what you have been commanded and act accordingly and refrain from what you have been prohibited.

(3) Another group of learned men remain busy in sermons and Zikr. Those among them who deliver sermons to the people regarding character and conduct, God-fear, patience, gratefulness, God- reliance, sure faith and other attributes are placed high in rank, but still they are in some erroneons belief as they do not act according to all of their instructions. They love self-priase thinking that they are embodiment of all virtues and that they are sincere workers for religions. There is secret show in them.

(4) Another group of learned men drift away from sermon when delivering it and discuss wonderful stories which are outside Shariat and knowledge. Some of them deliver sermons in ornamental language, poetries and love episodes. They deal with separation and unity of the lovers and beloveds. They mix falsehood with truth.

(5) Another group of learned men condemn the world and recite the verses and traditions relating to the condonation of the world but they do not follow those teachings.

(6) Another group spend their time in the learning of Hadis. They collect Isnad and roam in the countries to collect them.

(7) Another group of learned men remain busy with grammars, poetries, many languages and many foreign tongues. They erroneously believe that God will forgive them as they are maintainers of the Quran and Hadis as guides to the Muslim. They ought to know that the best kernel is actions and that the knowledge of actions is like the cover of a kernel.

(8) Another group believe erroneously that God will judge among men as the judges in the world take and give decisions. Take for instance, a learned man gives Fatwa that if a wife pardons her husband for payment of dower, he will not get any punishment. This is an erroneous belief as the woke often gives remission f dower owing to his cruel treatment to her. God say. If they out of satisfaction gives you remission of something there from, enjoy it with joy. The above remission was made by compulsion and not voluntarily.

ERRONEOUS BELIEFS OF RELIGIOUS MEN

There are erroneous beliefs regarding prayer, rencitation of the Quran, pilgrimage etc. A class of religious men give up compulsory duties and remain busy with additional duties. Some of them remain busy with ablution water, some with prayer cloth etc. Hazrat Omar made ablution with the water of a Christian woman. To make such exaggeration is the whispering of the devil, Another group of religious men make exaggeration in Niyyat of prayer, another in the pronunciation of words another in the Quran reding within a day and a night another fast all the year round, another group donot distinguish between Halal and Haram, another group do not go to pilgrimage after payment of the dues of others and do not take permission of parents. Another group want name and fame in their minds in their course of their renunciation.

The errors of the Sufis are strong. There are many classes of Sufis. One kind of Sufis adopt the habits of real Sufis in dress, in character and conduct and in outward forms, breaths with heave sigh and sit like thoughtful men but they fall into such erroneous beliefs that they think that they became real Sufis, while the cannot purify their minds from open sins and enjoy unlawful and doubtful properties. An illustration is given below to show the conduct of this sort of Sufis. A certain weak old man put on the dress of a soldier, came to the king's darbar to be enlisted as a soldier. The king, however, examined him and be was found weak and unfit for acting as a soldier. So he removed his name and ordered him to be killed for his foolishness. Such is the case of the above Sufis. God will not see their ress but the conditions of mind.

Another kind of Sufis fall into more error. They want to be Sufis and put on valuable yellow dress. They eat delicious food, remain busy with enyoyments and accept the presents of oppressive rulers. Another kind of Sufis claim that they have crossed all spiritual knowledges and Maqmas, seen truth with open eyes and got close to God. They learn something of Ma'arfat and teach them to others. Another kind of Sufis become free from the rules of Shariat. They disobey the rules of Shariat. To them lawful and unlawful things are the same. Some of them believe that God does not look to their actions. Another class of Sufis obey the outward forms of religion but do not follow

God-reliance and other attributes. Another class of Sufis walk in the ways of Ma'arfat and when they see any light in their minds they stop then and do not proceed further thinking that they have attained perfection. This is an erroneous belief. They are just like a man who goes to serve the king but halts at seeing ship beautiful garden and spends all the times without going to the place of the king. There are seventy screens of God. If he reaches only one screen, he thinks he has attained his object. The Quran says of Abraham. When the night cume over him, he saw a star and said. This is my Lord—6:76Q. By the star, the star of the sky has not been meant as Abraham was seeing it from his earliest years but he came to know that it is not a deity to be worshipped. This means the screen of light. A sojourner in the paths of religion sees so many screens of light to cross them to see the Divine light as God says : In this way, I showed Abraham to secrets of the kingdom of heaven and earth—6:75Q. The first screen which falls between a servant and God is the screen of soul which is a light out of the lights of God. It is called essence of heart or subtle thing of heart (Latifa) and in it are reflected the full particulars of soul. It can entertain the whole world as it reflects thetrue nature of each thing.

THE ERRONEOUS BELIEFS OF THE RICH

One class of the rich have got greed to construct mosques, madrashas, bridges and other works of public utility so that they may fall to the eyes of men and their names are remembered even after their death. This belief is pardonable. Another class of rich men spend their lawful earnings in the construction of a mosque but fall into error for two reasons. The first reason is that they do it for show and getting praise from the people. The second reason is that they embellish the mosque with paintings and pictures which are prohibited as the attention of those who pray may be diverted from their prayer and deviation to God to the colours and paintings. The punishment for this reverts to the builder, although he lives in such an error that he is doing pious duties. The sages of your hesitated to enter such a mosque.

Once the disciples of Jesus Christ said: Look, how is this Church ? He said : I tell you with truth that my followers will construct lofty buildings and churches, God will destroy all for the sins of the builders. There is no value to God of gold and silver and of bricks of the mosque which you consider good.

Rather the dearest thing to Him is the mind of the pious men which remains immerged in the love of God. The Prophet said : When you will embellish you mosques with variegated workmanship and the Quran with gold and silver, your condition then will be ceplorable. Hazrat Hasan basri said that when the Prophet wished to construct the Mosque of Meidna. Gebriel came to him and said : Make its roof one cubit higher than the head and don't embellish it with different kinds of workmanship.

Another class of rich men give charity to the porr and and baggars but in such a place where people gather. They choose such poor men who express gratitude for charity and broadcast their charities. They make one pilgrimage after another but do not give in charity to the hungry neighbors. Hazrat Ibn Msud said : There will be such people in latter times who will make pilgrimage without cause. Once a rich man sought the advice of the sage Bashar Hafi for going to pilgrimage. He asked : Why do you wish to make additional pilgrimage ? He said. To seek the pleasure of God. The sage said : you can get His greater pleasure by paying the debts of ten debtors, removing the wants of those who are in want, giving, charity to the poor Muslims having large families or distributing the sum to ten orphan boys.

Another class of rich men board money and worship in such a way in which no expenditure is necessary, such as fasting and keeping awake at night. They live in error as they earn miserliness which is harmful. They are like the person who is net destruction as a serpent entered his cloth but instead of removing the serpent, he keeps himself busy in cleansing his cloth : Miserliness is so strong on others that they don't spend in good works except in payment of Zakat. They pay Zakat also to such poor persons who serve them and help them in their works.

THREE MEANS OF GAINING FORTUNE THE NEXT WORLD

In order to save from the above erroneous beliefs and ideas, three means should be adopted intellect learning and knowledge of a thing. Intellect means the inborn light with which a man knows the true nature of everything. If it does not arise in early years, it does not become possible to earn it in future. It can be increased by experience and other methods if there is existence of

sharp intellect. The Prophet said : Blessed is He who distributed intellect among His aervants in different measures. Once a man asked the Prophet : What is the rank of the man near God on the Resurrection Day who fasts the day, prays Tahajjud, performs Haj and Umrah, gives charity in the way of God, makes jihad, serves the diseased, remains present in funeral prayers andhelps the weak? The Prophet said : He will get rewards according to is intellect. Once a man was prasiing another man before the Prophet who asked : How is his intellect, as a fool commits sins more than the sinners owing to his foolishness. Once the people mentioned before the Prophet about a man's great devotions. He asked. How is his intellect ? The people said : He has got no intellect. He said : He has not reached the rank which you wish to give him. It appears that sharp intellect is a special gift of God.

The second means of removing erroneous beliefs is knowledge. This includes knowledge of four things—(1) knowledge of oneself, (2) knowledge of God, (3) knowledge of the next world and (4) knowledge of this world. Man is a sojouner in the world. He has been given beastly nature and also spiritual nature to know God. When one will know these four matters, love for God will arise in his mind. When he will act everything to please god and for the next world, he will find guidance. When he will like the present world in preference to the next world, and his passions and low desires in preference to the pleasure of God, it will become impossible to save himself from erroneous beliefs.

The third means of removing erroneous beliefs is learning. The merits of learning have already been described in the first book of worship and as such they need not be repeated here.